THE Pilgrim's Progress FROM THIS WORLD TO That which is to Come:

The Third Part.

Delivered under the

Similitude of a Dream.

SHEWING

The several Difficulties and Dangers he met with, and the many Victories he obtained over the World, the Flesh, and the Devil.

TOGETHER,

With his happy Arrival at the Celestial City, and the Glory and Joy he found to his Eternal Comfort.

To which is added,

The LIFE and DEATH of

JOHN BUNYAN,

Author of the First and Second Part; this compleating the whole Progress.

The Second Edition.

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Licenſed, and Entered,
According to Order.

THE PREFACE TO THE Christian Reader.

Reader,

IN this Book is set forth a tedious Pilgrimage through the many dangerous hazards of the Wilderness of this World, to the Heavenly Canaan of Eternal Rest and Peace: In which, though under the Similitude of a Dream, is lively represented the State of our Christian Warfare; wherein fighting valiantly under the Banner of Christ, the Great Captain of our Salvation, we shall assuredly overcome our Spiritual Enemies, and be Victorious Conquerours over those Temptations that beset frail Humane Nature, and would hinder us from leaving in a good time the City of Destruction (which is this World and its fruitless Pleasures, Cares, and Incumberances) to journey towards the Heavenly Jerusalem, which is the true Center of our endless Happiness, in the

fruition of Unspeakable and Soul-ravishing Joys, that know no Date nor Consummation.

This has been in the former, as well as present Age, a way of Writing that has been extreamly taking, representing to the Mind things that command our most serious Thoughts and Attentions, and work more upon the Minds of Men, than if delivered in plainer terms; however, to the discerning Christian there is nothing in this that is obscure or difficult to be understood, nothing but what is grounded upon sacred Truths, and the Mercies of God in Jesus Christ, held forth to us by his assured Word.

It is a Piece so Rare and Transcending what has hitherto been Published of this kind, that I dare, without any further Apology, leave it to the Censure of all Mankind, who are not Impartial, or Byassed: And so not doubting but it will render Comfort and Delight, I Subscribe myself, as heretofore, your Souls hearty Well-wisher, and Fellow-labourer in the Vineyard of our Lord Jesus,

J. B.

To

To his Worthy Friend, the Author of, *The Third Part of the Pilgrim's Progress*, upon the Perusal thereof, &c.

THough many things are writ to please the age,
Amongst the rest, for this I dare engage,
Where Virtue dwells, it will acceptance find,
And to your Pilgrim, most that Read, be kind.
But all to please would be a Task as hard,
As for the Winds from blowing to be barr'd.
The Pious Christian in a Mirrour here,
May see the Promis'd Land, and without fear
Of threaten'd Danger, bravely travel on,
Until his Journey he has safely gone,
And does arrive upon the happy shore,
Where Joys increase, and Sorrow is no more:
This is a Dream, not fabl'd as of old;
In this Express the Sacred Truths are told,
That do to our Eternal Peace belong,
And after mourning changes to a Song
Of glorious Triumphs that are without end,
If we but bravely for the Prize contend:
No Pilgrim like this can make us blest,
Since it brings us to everlasting Rest:
So well in every Part the Scene is laid,
That it to Charm the Reader may be said,

With curious Fancy, and create Delight,
Which to an Imitation must invite:
And happy are they, that through stormy Seas
And Dangers seek Adventures like to these,
Who sell the World for this great Pearl of Price,
Which one procur'd, will purchase Paradice:
He who in such a Bark does spread his Sails,
Needs never fear at last those Prosperous Gales,
That will conduct him to a Land, where he
Shall feel no Storms, but in a Calm shall be,
Where, crown'd with Glory, he shall sit and sing
Eternal Praise to his Redeeming King,
Who conquering death despoil'd him of his sting.

So wishes your Faithful Friend,

B. D.

These

These Lines are humbly Recommended to the Reader; written upon the Perusal of this Book, &c.

IN reading of this Book I plainly find,
The thoughts are suited to the Author's mind:
For he who Virtue loves, of Virtue speaks,
And the strong chains of Vice with courage breaks
What here at first seems clouded, soon reveals
The Pilgrim's Joys, which he no more conceals,
But till he tryes his Patience and his Love,
To Travel towards the Kingdom that's above:
Some interposing fears have time to Reign,
But those by Faith expell'd his Soul again
Clears up, and like the Bow that paints the Skies,
After a Shower, (on which Mankind relies,
As a sure pledge the Deluge shall no more
Make all one boundless Sea without a shore)
Gives certain hopes that Heaven's Anger's past,
And he his Lot in a blest Land has cast.
You write so plainly, that the weakest mind,
Under Similitudes, may comfort find:
A Guide you give, that by the hand does lead
Those Pilgims that the heavenly roads do tread,
And tells them always where the danger is,
How to step over, or to wisely miss

The stumbling blocks that Satan daily lays,
To overthrow them that mind not their ways;
So being bruised against Rocks of Despair,
Or Doubt, or Fear, they know not how, nor where;
They faint and languish in the middle way,
Or back to Egypt haste without delay,
Preferring darkness to the glorious day
They were approaching. This Book has my voice,
And is of all in this kind the most choice;
Peruse it well, and you will find it reach
From earth to heaven; in it what it well does
[reach,
If you'd be blest, then mind what it does preach.

L. C.

THE

THE

Pilgrim's Progress,

In the Similitude of a

DREAM.

The Third Part.

AFter the two former Dreams concerning *Christian*, and *Christiana* his Wife, with their Children and Companions Pilgrimage from the City of *Destruction* to the Region of Glory; I fell asleep again, and the Visions of my Head returned upon me; I dreamed another Dream, and behold there appeared unto me a great multitude of People, in several distinct Companies and Bands, travelling from the City of *Destruction*, to the Town of *Carnal Policy*, the Village of *Morality*, and from the rest of the Cities, Towns, Villages, and Hamlets

lets that belong to the Valley of *Destruction*: For so was the whole Country call'd that lay on this side of the Wicket-gate, which the Man *Evangelist* shewed unto *Christian*; and so was also all that Country called, that was situated wide of the Gate, on the right hand and on the left, extending it self along by the Walls and Borders of that Region, wherein lay the way to the Heavenly Country. This was the nam[illegible] that Province, even the Valley of [illegible]*ruction*.

Now I lay in my Dream, than all the High-way-roads, and Lanes, that led from the Valley of *Destruction* toward the Gate of the Way of Life, were full of People who were travelling toward that Gate, and some of them walked along very vigorously, others halted and grew weary, through the violent heat of the Season, which made them e'en ready to faint, for it was in the (*a*) hottest time of all the Year, and the Sun burnt up the Herb of the Field, and scorch'd the poor Travellers, so that many of them were forced to sit down and rest themselves, and in the night-time many of them returned back again to their old Habitations, others more hardy then the rest, went on till they came to the Slough of

(*a*) *Time of Persecution.*

of Despond, where *Pliable* forsook *Christian*, and there falling into the filth and mire of that place, were so disheartned, that they return'd in whole *droves* to their own dwellings again; and very few there were who would venture through the Slough, yet some got very dexterously over the Steps, without being in the least bemired, whilst others, through Ignorance, or Heedlesness, missing those Steps, were forced to wade through the Dirt, which was very deep, and made their passage exceeding painful; but at length with much ado they wheathered the point, and master'd the difficulties of that horrid Quagmire, and got safe upon dry ground.

Among the rest of the Travellers that got over this Slough, I saw a young man of an amiable Countenance walking by himself, after he had got clear of the Slough, but he was all over bedaubed with the filth of that place, which made him go very heavily on, for what with struggling to get through, and what with the dismal apprehensions he lay under, during his passage, he was extreamly weakned, and his joynts were loosned. Besides, it was the nature of the dirt of this place, to cause a trembling and disorder in the Limbs of those that were defiled with it, and to whatsoever

ther part of their Body it ſtuck, there it would do them ſome injury. Now the young man being all over clammed with it he went a very low pace, his Head hanging down, his Hands quivering, and his Feet ſtumbling at the leaſt unevenneſs and ruggedneſs in the way, and a ſpeck or two of the Dirt being ſpatter'd near his Eyes, made him dim-ſighted, ſo that he grop'd along like one that is blind, and ſometimes ſtep'd out of the Path.

In this condition he was, when at length I ſaw in my Dream, and he ſat down upon the ground to bemoan his ſad eſtate, and he wept very bitterly; and behold a bright Cloud hovered over his head, which gradually deſending overſhadowed him, and out of the Cloud a hand was reached forth which with the tears that ran like Rivers from his Eyes, waſhed the Dirt off his Face and his whole Body, ſo that in a moment (as it were) his ſight and his ſtrength was reſtored to him again, and a voice came out of the Cloud, ſaying, *Son of man, go on in the ſtrength of the Lord thy God.* So he was mightily comforted and refreſhed after this, and began to rouze up himſelf, being more nimble and active, more vigorous and ſtrong then ever he was before, and his Eyes being healed alſo, he clearly ſaw the

ſhining

shining Light, that *Evangelist* shewed to *Christian*. Then he tript along over the Plain, and made directly up to that Shining Light, by means of which he quickly found the *Wicket-Gate*: At which he knocked aloud, minding what was written over the Gate, *viz. Knock and it shall be opened.*

Now I saw in my Dream, that as soon as he had knocked at the *Wicket-Gate*, a whole shower of arrows were shot at him from the Castle of *Beelzebub*, so that he was wounded in several places, and extreamly frightned at the adventure, which made him knock again and again very hard, for fear those that shot him, should come and kill him out-right, before he could get in; but presently, to his great comfort, the Gate was opened to him, and when he that opened the Gate saw the Arrows sticking in his Flesh, he bid him haste in, for fear of more danger; so he stepped in, and made obeisance to the Man that opened the Gate, for he seemed to be a Person worthy of Reverence, by his grave Countenance and composed Behaviour: So he spake to the Man, whose name was *Good-will*, and said, *Sir, Having heard of the Fame of the Heavenly Country, and being informed by several Travellers, that the way to it was by this Gate, I being weary of living in the Val-*

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ley of Destruction, and earnestly desirous to see that Region of Bliss, humbly made bold to knock at this Gate, which you have been graciously pleased to open to me; for which high favour, I return you my humble and hearty thanks: But as I stood at the Gate, after I knocked the first time, I was shot with these Arrows, which you now see sticking in my Flesh, and I fear I am mortally wounded, for my Spirits fail me, and there is a Mist before my Eyes; and with that he fell at *Good-will*'s Feet, begging him to tell him where he might find one that had Skill to prove his Wounds and cure them, if not Mortal. So *Good-will* taking compassion on the young Man, asked him his Name: *My Name*, replyed the Young-Man, *is* Tender-Conscience, *I was born and bred in the Town of* Vain Delights. Then *Good-will* having Regist'er'd the young Man's Name, he wrote a Certificate, and gave it him, bidding him deliver it at the next House, which was the House of the *Interpreter*, withal shewing him the way to it, for it was but a little way off from the Gate: *There*, says he, *you will find a Remedy for your Wounds, and see many glorious things.*

Then I saw in my Dream that *Good-will* gave to *Tender-Conscience* a strong Crutch, made of *Lignum Vitæ*, or the *Tree of Life*,

to

to rest himself upon, and ease his Feet as he went along, he having nothing before in his hand, but a weak Twigg of *Vain Opinions*, which he gathered from the *Tree of Knowledge*, growing on the Banks of the *Waters of Confusion*. This weak Reed was all the Staff that *Tender-Conscience* leaned upon in his Journey; till such time as *Good-will*, bidding him throw it away, gave him the aforesaid strong Crutch, which he bid him be sure not to part with, for that it would be of singular use to him all the way, and especially now he was wounded, for that it had a particular Vertue to stay the bleeding of Wounds. So *Good-Will*, having given *Tender-Conscience* ample directions to find the way, bade him farewel, and left him to go forward in his Journey.

Then *Tender-Conscience* began to pluck up his Spirits, being much comforted, eased, and supported by the Crutch which *Good-Will* had given him. For no sooner was he in possession of it, but his Wounds abated in bleeding, and by that time it grew warm in his hand, it sent forth a certain odoriferous Perfume, which exceedingly refresh'd his Spirits, and he found himself grow stronger and stronger, by the healing virtue of this wonderful

Crutch

Crutch. Thus travelled he, till at length he arived at the Houſe of the *Interpreter*, where knocking at the Door, one preſently opened it, and asking his buſineſs, *Tender-Conſcience* made anſwer, *I would ſpeak with the* Interpreter, *who I underſtand is the Maſter of this Houſe*; ſo he called the *Interpreter*, who came forth with to *Tender-Conſcience*, and demanded what he would have. *Tender-Conſcience*. Sir, ſaid *Tender-Conſcience*, I was recommeded to you by one *Good-Will*, who keeps yonder *Wicket-gate* for travelling from the Town where I was born, in the Valley of *Deſtruction*, toward the Region of *Life*, I came to the *Wicket-gate*, as I was directed, and as ſoon as I had knockt there, I was ſhot with theſe Arrows that you ſee now ſticking in my Fleſh, and when the Gate was opened, I made my Condition known to *Good-Will*, and told him I was afraid ſome of my Wounds were Mortal, deſiring him to acquaint me were I might find a Phyſician, ſo he recommended me to you, giving me this Certificate of his hand, and bidding me diliver it to you, aſſuring me that in this place I ſhould find a Remedy for my Wounds, and ſee many glorious things, he likewiſe gave me this ſtrong Crutch which you ſee in my hand, which has af-

forded

forded me great comfort and assistance, by refreshing my fainting Spirits, supporting me in the way, and putting a stop to the excessive bleeding of my Wounds: but 'tis from you that I hope for the finishing the Cure.

Interpreter. *Welcome, young Man,* said the *Interpreter*, after he had read the Certificate, *come in and partake of the good things of this House, and before you go away I hope to see you whole and sound.* So he conducted him into a Parlour, and asked him several questions concerning his Country, and the manner of his Life there; to all which *Tender-Conscience* made particular answers, giving him an exact account of his Education, and how he had spent the time of his Youth till that day; after which the *Interpreter* narrowly search'd the Wounds which he had received by the Arrws that day, and applyed a Sovereign Balsom to them, whereby *Tender-Conscience* became streightways whole and sound; and the *Interpreter* caused the Arrows that he had pull'd out of his Body to be laid up safe, as a memorial of his narrow escape from Death. Then he carried him into the Dining-Room, and entertained him at a Rich, yet Frugal Banquet, feasting him with the best Restoratives in the World;

for

for he considereth that *Tender-conscience* was weak and feeble, and had a tedious Journey to go, therefore he judg'd it necessaay to treat him with dyet of strong nourishment, that he might be the better enabled to undergo the hardships of Travel in that tiresome Road.

After the Banquet was over, he carried him into the several Apartments of the House, and shewed him all the excellent things which *Christian*, and *Christiana* his Wife, with their Children and Companions saw in this place. And when it grew toward the going down of the Sun, he conducted *Tender-Conscience* into the Dining-Room, where they took a moderate Repast together, and spent the residue of that Evening in profitable discourse; the *Interpreter* taking that oppertunity to inform him fully of the Laws and Customs of that Country, and to instruct him in his way, with directions what Company he should keep or avoid, and how he should behave himself all along the Road. Then he shewed him to his Camber, and left him to his Repose.

The next morning by break of day *Tender-Conscience* arose, and prepared for his Journey; and the *Interpreter* having performed all the good offices of complete Ho-

Hoſpitality, told him he would bear him Company a little way, which kind offer *Tender-Conſcience* gladly embraced, both becauſe he was a ſtranger altogether in thoſe parts, and becauſe he was in love with the *Interpreter*'s good Converſation. So they walk'd out together, and taking their way over a large Corn-field, through which there lay a path into the High-road from the *Interpreter*'s Houſe, they came to a Lane, on each ſide of which there ſtood a Manner-Houſe, with Lands belonging to each of them. Then *Tender-Conſcience* took notice that the grounds of one Farm were all in a flouriſhing and proſperous Condition, a plentiful crop of Corn, lovely fat Paſtures, and thoſe well ſtockt with Cattel, the Fences every-where ſtrong and cloſe, and all things in exceeding good caſe. Whereas on the other ſide, the oppoſite Farm, lay at ſixes end ſevens (as the old ſaying is) ſome part of the Ground was over-grown with Nettles, Briers, and Thorns, and all manner of unprofitable Weeds; the other part was uncultivated, and lay covered with Stones, the Fences down, and wild Beaſts brouzing up and down on what they could find, all things lying at Rack and Manger, ſo that there was not the leaſt ſign of a future Harveſt.

At

At which *Tender-Conscience* greatly marvelled, and asked the *Interpreter* the Reason why there was so great a difference between the two Farms, since lying so close together, the one was a daily reproach to the other? To which the *Interpreter* replyed, He that owns that Farm on the right hand, which you behold in so fair and flourishing a condition, is the King's Tenant, as likewise is the other, for both the Mannors belong to the King of the Country: Now upon a time the King taking his Progress this way, and being informed that he had two fair Farms in this place untenanted, and that for want of looking after, they were both run to ruin; (for at that time they were both alike) he put them presently into the hands of these two Men who live in them now, telling them withall, for their encouragement, That they should not only live Rent-free, (saving some homage to be paid at his Court) but should also be removed to Pallaces of inestimable Dignity and Value, provided they would but be industrious and cleanse the Farms, and improve them with the best Husbandry they could: because he loved not that any of the Crown Lands should run to ruin: So these two Men were put in possession of the Farms, each had his House and Lands apart.

Now

Now the Man on the left hand taking a ſurvey of his new Farm, and finding it all over-grown with Weeds and Briars, co-ver'd with Stones, the Fences down, wild Beaſts ranging up and down in the grounds, and all things like a Wilderneſs, he ſate down and folded his Arms, deſpairing ever to cleanſe his Farm, or bring it into any Order: ſo he fell to Rioting and Drunken-neſs, to Gaming and Wantoneſs, never regarding his Farm, or ſo much as once thinking of it, ſo that he is run deeply in Debt, and has loſt his Reputation among all his Neighbours, and unleſs he ſpeedily take up, and fall himſelf to cleanſing and manuring his Farm, he will certainly fall into the King's diſpleaſure, who will caſt him into Priſon for neglecting his Farm, (for ſo he threatned them at the firſt) whence he cannot eſcape till he has made full ſatisfaction to the King for his hainous offence.

But on the contrary, the Tenant on the right hand having ſurvey'd his Farm in like manner as the other did, and finding it in the ſame condition, all run to ruin and diſorder; he conſidered with himſelf the great favour he had received in being in-truſted with one of the King's Farms, and how heinous a Crime it would be to ſlight

such a Benefit as was proposed to him, both for the present and future, if he would but improve his gift. Then he considered likewise, that though it was a great Farm and all in manner like a Wilderness, yet by endeavouring every day to cleanse it in time he should compass the whole.

These considerations made him set about it with all speed, and he began by little and little to weed it, and remove the Stones off from the Ground, and so by daily labouring at it, he at length reduc'd it to this good order as you see it in now, and he is in assured hopes of obtaining the King's promise, and of being removed to a more noble and honourable Station.

In my opinion, said *Tender-Conscience*, *the Farmer on the left hand is very much to blame in neglecting so fair an oppertunity of raising himself; had he but followed the steps of his opposite Neighbour, and done something every day toward the cleansing of his Farm, he might by this time have reap'd the benefit of it, and had the returns of plentiful Crops, besides the continuance and increase of the King's favour who would, no doubt, in time have been as good as his Word, and preferr'd him to some higher Dignity.*

Interp. Just such, said the *Interpreter*, is the Condition of you Travellers, who com

come from the Valley of *Deſtruction*, and are going to the Region of *Life* and *Glory*: The King of that place only requires of you to Husband well his Gifts and Graces, to improve your Talents, and perſevere to the end of your Pilgrimage, and then you will be tranſlated to Eternal Manſions. Now the way to do this, is not to be diſcouraged with the length of your Journey, nor frightned with the apprehenſions you may have of the Difficulties to be overcome, and the Dangers to be encounter'd by the way: But you muſt arm your ſelf with a firm Reſolution to go through all, making ſome Progreſs every day; for to ſtand ſtill is to go back; and therefore like the wiſe and induſtrious Farmer on the right hand, who every day weeded and ſtoned ſome part of his grounds, ſo muſt you daily go on and gain ground, thus like him you will in due time perfect your Labour and Travel, and finiſh your Courſe with Joy. The *Interpreter* gave him many more good Councels and Admonitions, as they walked along, till they came to the High-way that was fenced in on either ſide with the Wall of Salvation, and there the *Interpreter* gave to *Tender-Conſcience* the King's Royal Paſs, ſignifying to him that it would be of ſingular uſe to him through-

out his Journey to the Heavenly Country: So wiſhing him a proſperous Journey, and eternal Happineſs, he bid him heartily farewell.

Then I ſaw in my Dream, that *Tender-Conſcience* wept when he was to part with the *Interpreter*, being raviſhed in Spirit with inexpreſſible love to his Company, foraſmuch as he had healed his Wounds, entertained him moſt courteouſly, ſhewed him many excellent and glorious things, and giving him the King's Warrant, or Paſs, whereby he ſhould be inabled to travel more ſecurely and quietly to the Region of *Life*: Beſides he was naturally very affectionate, and could not brook a ſeparation from ſuch a Friend, without burſting into Tears. But at length overcoming his Paſſion he ſat forward in his Journey, and came to the place where the Croſs ſtood, where *Chriſtian*'s burden fell from off his back, and tumbling into the Sepulcher, (which was at the bottom of the Riſing Ground whereon the Croſs ſtood) was there buried.

Now I ſaw in my Dream, that hard by the Croſs were built two Houſes, the one was called the Houſe of *Mourning*, and the other was called the Houſe of *Mirth*, and they were ſituated on each ſide of the Croſs,

Croſs, the one on the right hand and the other on the left: Now as *Tender-Conſcience* kept the path up the Hill, there came out of the Houſe of *Mirth* ſome young men to meet him, and they ſpake to him ſaying, *Whence comeſt thou? and whither art thou going?* Then *Tender-Conſcience* made anſwer, I come from the Valley of *Deſtruction*, and am going to the heavenly City, the Region of *Life* and *Glory*; but I perceive it grows late, and I am a ſtranger in the Way, and therefore would gladly take my repoſe this Night ſomewhere hereabouts, if I might find ſo much favour among any of the Inhabitants of this place. Then the young men made anſwer, and ſaid, *There are none but theſe two Houſes which thou ſeeſt, in all this Pariſh, that give entertainment to Strangers, and if thou wilt go along with us to yonder Houſe* (pointing to that on the left hand) *there thou wilt find good Uſage, merry Company, and all things that your heart can wiſh for, and in the morning we will Travel along with you, for we only lodge there to night, and in the morning will ſet forward toward the Heavenly City.* By ſuch inticing words and perſwaſions as theſe, they prevailed upon *Tender-Conſcience* to go along with them; ſo as he drew near to the Houſe, he heard a great noiſe, as of them that make

Merry, Singing, Dancing, and playing on Musical Instruments, with much Laughter, at which *Tender-Conscience* was greatly astonished; but as he came up to the House he saw written over the Door, these words, *viz.* THIS IS THE HOUSE OF MIRTH, then he remember'd the words of the Wise Man, *(a) That it is better to go to the house of mourning than to go to the house of feasting:* And again, *The (b) heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.* So he asked the young men, what that House was called on the other side of the Cross? And they told him it was called the HOUSE OF MOURNING; moreover they railed and scoffed at the People that lived in it, and told him that none but a few dull Phlegmatick Fools ever frequented it; but *Tender-Conscience* weighed more the words of the Wise Man, than their slanderous Tongues, and told them he would go seek a Lodging at the House of Mourning; then they laughed at him, and called out the rest of their Companions to deride him, but he departed from them and passed by the Cross, at the sight of which he was transported with unspeakable Love, Grief, Compassion, and

a *Eccles.* 7. 2.

b *Eccles.* 7. 4.

such

ſuch like Affections; the young men and their Companions all the while following him, and making a mock at his tenderneſs, and as he wept at the foot of the Croſs, they fell a laughing, ranting, and roaring; till at length he roſe up and made haſte to go to the Houſe of Mourning, where he was no ſooner arrived, but two Grave, yet Comely Women bid him kindly welcome, ſaying to him, *We ſaw how you were like to be ſeduced into the Houſe of Mirth, and were rejoyced to behold your reſolution not to enter into that Seat of Vanity; we alſo ſaw your conſtancy in withſtanding their taunting Scoffs and Mockery, and how you were not aſhamed of the Croſs, but the ſight of it pierced your heart with Divine love, and cauſed your eyes to pour out Rivers of Tears, while thoſe prophane wretches laughed you to ſcorn, all this we beheld with great ſatisfaction; and now come in thou bleſſed of the Lord, and reſt in this place till to morrow, and then thou mayſt go in peace.* So *Tender-Conſcience* went in along with the Courteous Matrons, who waſhed his Feet, and having refreſhed him with a morſel of Bread and a little Wine, with a few Figs, Raiſins and Almonds, they fell into diſcourſe about the Perſon who ſuffered Death on the Croſs; and the Eldeſt Matron ſpoke to this Effect.

Eld. Matr. How vain and prophane are thoſe poor Wretches who deſpiſe the Croſs of Chriſt, and are become bitter Enemies both to him and his Sufferings? They profeſs to believe in God and worſhip him, yet at the ſame time, give both him and themſelves the Lye in their practice: They profeſs to believe Chriſt Crucified for our ſins, yet at the ſame time they Crucify him themſelves afreſh, and put him to open ſhame. They lay an Embargo on their Faith, and ſuffer it not to launch beyond the narrow limits of their Senſes. And taking up their Religion on the Credit of Fleſh and Bloud, their carnal Paſſions are made the Standards of its practice, and whatſoever thwarts their Luſts, is baniſhed their Converſation. Hence it comes to paſs, that what at firſt was eſteemed dull and unpleaſing, was by degrees ſlighted and neglected, till at length it is become the object of their deriſion and ſcorn, as you ſee experimented in the Houſe of Mirth this Evening.

Youngeſt Matr. *And that which is the more ſurprizing, is, that theſe very Perſons pretend to be honourers of the Croſs, and Diſciples of Chriſt Jeſus: Their Houſe is built as near the Croſs outwardly as ours is, and yet at the ſame time they are Enemies to thoſe who tread in the ſteps of him, who ſuffered that Ignominious Death for our ſakes.*

Fem.

Tender-Conscience. Ay, said *Tender-Conscience*, the three young men told me they were going toward the Heavenly City, as well as I, and if I would but repose my self in the House of Mirth this Night, they would bear me Company on the Morrow, but as soon as they perceived that I would seek a Lodging in the House of Mourning, they turned their Compliments into Scoffs, their pretended Civility into real Rudeness, and their feigned pious Purposes into open Prophaneness, railing at you and your House, and all your Guests, deriding and laughing at me for a Fool and Madman, like those *Greeks* to whom the Cross of Christ was foolishness, and all that took it up, or bore any affection to it, were esteemed as the off-scouring of all things. Such was my entertainment among them; for whereas before they were merry in the House, Singing, Dancing, and playing on Instruments of Musick, so soon as the three young men gave intimation to them of my design, they forsook their Molody, and came running out of the House to mock and deride me, ranting and roaring, and raising great laughter, while I sate weeping by the Cross.

Eld. Matr. It is worth ones observation, to see by what degrees men arrive to that

height of ridiculous Vanity, as well as notorious Impiety. First, they let loose the reins to their wanton humour, in trivial and small matters, delighting in nothing so much as in a Jest, or Droll, in common and ordinary Conversation; thus having habituated and used themselves to a Jocular vein, they can hardly forbear to play the wags with things of more serious Importance, as the affairs of Justice, and the Publick State, then being as it were Steel'd and hardned in this wanton humour, they at last fall to Mocking and Jesting at the most Holy and Religious things, verifying the saying of the Wise Man, *He who contemns little things, shall fall by little and little.* Certainly vain Mirth, and excessive Laughter do but raise a dust in the eyes of the Soul, and interrupt her more serene and stedfast prospect of better things. And the most innocent Jests may be reckon'd like Mushroomes, which well ordered and spiced may do no harm, but can do no good. Whatsoever habit the Soul gets, it is hard to remove it, and the habit of excessive Laughter is most difficult to be overcome, because it is a faculty essential to our nature to laugh; and he that gives way to it, and to common Jesting, betrays his mind to an unmanly likeness, and an babital vanity,

ty, which afterward he will find it difficult to root out. And therefore seasonable was the advice of the Holy Apostle *Paul*, when he counselled the (a) *Ephesians* to avoid foolish talking and jesting; and the (b) *Thessalonians* to abstain from all appearance of evil.

(a) *Ephes.* 5. 4.

(b) 1 *Thess.* 5. 22.

Now what was said to them, no doubt is written for our Instruction, and all Christians are obliged to observe their sage Counsels in this as well as other matters, and not to pick and chuse what Precepts and Counsels we please to obey, as if we would compound with God for the quarter or half performance of his Will. And though this prohibition of vain Jests and foolish Mirth seem to be of small moment with some, yet it is good to observe every tittle of the Word of God with great Reverence. And you have done the parts of a Wise Man in forsaking the House of Mirth, and coming to the House of Mourning: For they think this life to be but a Pastime, or a Market for Gain. (c)

They drink wine in bowls: The harp and the viol, the timbrel and the pipe are in their feasts, but they regard not the work of the Lord, neither consider they the operation of his hands. Therefore hell hath

(c) *Isa.* 5. 12, 14.

inlarged herſelf, and opened her mouth without meaſure, and their glory, and their multitude, and their pomp, and he that rejoyceth among them, ſhall deſcend into it.

Young. Matron. Neither is it leſs worthy of Remark, by what Artifices and Miſ-repreſentations the People belonging to the Houſe of Mirth do indeavour to frighten Travellers from coming to our Houſe, bringing an ill name upon it, and telling them we are ſad melancholly Folks, nothing to be heard here but ſighing, lamenting, and groaning, and that many poor Travellers have been driven to deſpair in this place, and made away with themſelves. Whereas there is nothing of this true, for our ſorrow is not worldly ſorrow, which bringeth Death, but mourning and repentance unto Life, which needeth not to be repented of. In our ſighs we rejoyce, and in our tears we ſmile, as it is written, *They that ſow in Tears, ſhall reap in Joy.* And the deepeſt of our groans are but forerunners of the Souls Triumph over Sin and Death, and there is ſo near a neighbourhood betwixt this kind of grief, and the moſt exalted pleaſure, that it is hard to diſtinguiſh betwixt one and the other. While our Eyes rain Tears, the Clouds that cauſe them are ſcatter'd from our hearts;

hearts; and that very tempeſt of ſighs and groans, which threatens to rent our Breaſts in pieces, does but ſweep and cleanſe the Air of our Souls, and renders it more calm and ſerene than it was before; thus ſpringeth light from darkneſs, peace from War, and Life from Death. And ſo far is this Houſe from leading any to deſpair, or to be the occaſion of their deſtroying themſelves, that on the contrary, many who have come from the Houſe of Mirth in that condition, when their Means were all ſpent in Rioting and vain Mirth, have deſired harbour with us, and in a little time have recovered their Judgment, Reaſon, and Senſe again, and have gone away full of comfort and ſatisfaction.

Now by this time it grew late, and they broke up Company, cauſing one of the Houſhold to ſhew *Tender-Conſcience* to his Lodging having wiſhed him a good Repoſe. He, returning them hearty thanks for their good Council and edifying Diſcourſe, took his leave for that Evening, and went to reſt. In the Morning he roſe early, and prepared for his Journey, being extreamly pleaſed with the entertainment he found in this place, ſo that he burſt out a Singing in his Chamber,

Bleſ-

Bleſſed be God who Travellers doth guide,
And with his wings doth them from dangers hide;
My foot had well nigh ſlipt, when I was led,
Within the Houſe of Mirth to take a Bed:
But better things remembring, I retir'd,
As I was by the grace of God inſpir'd; [*wail,*
They laugh'd, I wept, they mock'd, while I did
And at the Houſe of Mourning they did rail;
The Houſe of Mourning ſolid Joys does bring,
Whilſt that of Mirth behind it leaves a Sting.

Now whilſt he was ſinging theſe laſt words, he heard a great noiſe without, and looking out of the Window, he ſaw ſeveral that belong'd to the Houſe of Mirth, who had beſet the Houſe of Mourning, and demanded to have the man delivered to them, that came in there the laſt night; this put *Tender-Conſcience* into no ſmall fright, ſo that he fell to Prayer, and behold three ſhining ones appeared to him, and bid him be of good chear, for they would deliver him out of his Enemies hands; then one of them breathed on him, ſaying, *Be thou changed*, and he was immediately transformed, and became a new Creature, and his Face, which before look'd meager and pale, now became ruddy and ſhining, his Eyes ſparkling like Diamonds, ſo that thoſe that had ſeen him before could

could not know him now. Then the second presented him with change of Raiment, cloathing him in a White Robe, whereas before he was in a Crimson colour'd Garment. The third also set a mark in his Forehead, giving him such a Roll, with a Seal upon it, as *Christian* had given to him; so the three shining ones pronounced a Blessing on him, and bid him go a way in Peace, for that no evil should befall him. Then *Tender-Conscience*, acquainting the *Matrons* with what had happened to him, and taking his leave of them, went boldly out with his Crutch in his hand, and passed through the midst of the lyers in wait, and no man knew him, or had power to say to him, *Who art thou?* but he departed from them in peace, as the shining ones had foretold him.

Then I saw in my Dream, that *Tender-Conscience* walk'd a great pace, till he was out of sight of the House, and of the lyers in wait, for he had still some dread remaining upon him, which spurred him on to hasten out of their reach. Thus he walk'd till he came to the foot of the Hill *Difficulty*, and having drank nothing that day, he stooped down, and drank of the Spring that ran by the bottom of the Hill; then he sat down a while and consider'd which way

to

to go, for there were three Paths, one right up the Hill, and the other two went round by the bottom of the Hill to the right hand and to the left. That Path which went ſtrait up the Hill was very ſteep and cragged, and that which went round the bottom on the left hand was broad and even, curiouſly ſhaded with rows of Trees on each ſide, and the Spring winding along by the Path-ſide, which was very pleaſant and inviting: Again, that on the right hand was alſo ſmooth and even, ſhady and pleaſant, and ſeemed to wind about upwards. So that *Tender-Conſcience* thinking this Path would bring him to the top of the Hill, as well as the ſteep one, he made choice of it; now the name of this Path was *Danger*, and the name of the other on the left hand was *Deſtruction*: So he went in the Path of *Danger*, which brought him up round by the ſide of the Hill into a great Wood, which he enter'd, the Path leading him through the middle of the Wood; now the Wood ſeemed very pleaſant and delightful at the firſt entrance, the Birds ſinging in the Trees, and the Wind ruffling, the Leaves made a very ſweet harmony, and the Path was green and ſmooth, but as he walked farther in, the Trees overſhadowed it, and

ſtood

ſtood ſo thick, that it ſeemed dark and diſmal; moreover he heard the howlings and roarings of Wild Beaſts, for the Wood was infeſted with Wolves, Bears, Leopards, Dragons, and other fierce Creatures of Prey, which made *Tender-Conſcience* to tremble for fear, and his heart failed within him, ſo that he immediately returned again by the ſame way by which he came in, and he run as faſt as he could till he got clear back again out of the Wood, and then he ſlackned his pace by degrees, till at length he came to the Spring, at the bottom of the Hill *Difficulty*, and there he ſat down again to conſider which way to go, or what courſe to take; at length after much muſing, he call'd to mind that ſaying, *Narrow is the way that leads to Life, and few there be that find it*; and again, *Broad is the way that leads to Death, and many there be that enter in thereat.* So he view'd the Path that led directly up the Hill, and it was exceeding narrow, and the other two Paths that went round by the bottom were very broad: Upon which he preſently concluded, that he muſt take the ſteep and narrow Path, how difficult ſoever it ſeemed to Fleſh and Blood. So up he went panting and gaping for breath, ſo tireſom was that way; and by that time he had got

got up half way the Hill, he was very much ſpent, and grew ſo faint and giddy by reaſon of the great height and ſteepneſs of the aſcent, that he was ready to tumble down backwards again. At length he came up to a place, where was a Cave in the ſide of the Hill, and at the mouth of the Cave ſat a Man, whoſe name was *Good Reſolution*. Now he ſeeing *Tender-Conſcience* coming up the Hill panting and gaſping, and almoſt beat off his Legs, ſaluted him in this manner,

Good Reſolut. *Brother, I ſee that thou art weary and faint, therefore I pray thee turn in here with me into this Cave and reſt thy ſelf a while, and when thou haſt refreſhed thy ſelf and gathered ſtrength, then go forward in the Name of the Lord. I am placed here by the Kings Order to adminiſter relief to poor tired Pilgrims.*

Tender-Conſcience, Then ſaid *Tender-Conſcience*, Sir, I thank you for your kind Invitation, which I gladly accept of, for indeed I am quite ſpent, and my heart fails me.

So he went along with the Man into the Cave, and they ſat down together on Seats cut out of the Solid Rock. Now I ſaw in my Dream, that the Room where they ſat was pure Alabaſter, and did let in certain Sky-

Sky-lights at the top, which gave *Tender-Conscience* a view of many rare pieces of Antiquity cut out of the Rock. (a) There were the Figures and Representations of many famous Worthies, and renowned Men of Old, who through Faith had done many marvellous things. There was the Representation of *Abel* offering a greater and more acceptable Sacrifice than *Cain*, and of *Enoch* who walked with God, and was translated without seeing Death; and of *Noah* who was an hundred and twenty years buiding the Ark, to the saving his Houshold, and the Kinds of all Living Creatures. There was also the Representation of *Abraham*, who when he was called, obeyed God, to go out into a place, which he should afterwards receive for Inheritance, and he went out, not knowing whether he went. There was also represented, how by Faith he abode in the Land of Promise, as in a strange Country, as one that dwelt in Tents with *Isaac* and *Jacob*, Heirs with him of the same Promise. For they looked for a City having a Foundation, whose Builder and Maker is God. All these Men lived in Faith, believing the Promises, and receiving them thankfully, confessing they were Pilgrims and Strangers

a *Heb.* 11. 4, 5, 7, 8.

gers on Earth: For they that ſay ſuch things, declare plainly, that they ſeek another Country. For if they had been mindful of their own Country from whence they came out, they had leiſure to have returned: But they deſir'd a better, that is, the Heavenly, wherefore God is not aſhamed to be called their God, and hath prepared for them a City.

Now *Tender-Conſcience* was greatly pleaſed, and much comforted with the ſight and conſideration of theſe things, ſo he looked farther, and there he ſaw the repreſentation of *Abraham* offering up *Iſaac*, (to whom it was ſaid, *In Iſaac ſhall thy ſeed be called*) and of *Iſaac* bleſſing *Jacob* and *Eſau*; and of *Jacob* bleſſing his Sons, the twelve Patriarchs. Then he looked on that ſide of the Room which was oppoſite to the entrance of the Cave, and there was repreſented in Alabaſter-work, how *Moſes*, when he came to Age, refuſed to be called the Son of *Pharaoh*'s Daughter; chuſing rather to ſuffer adverſity with the People of God, than to enjoy the pleaſures of ſin for a ſeaſon: And how he forſook *Egypt*, not fearing the King's wrath, but regarding him that is inviſible; and how he led the People of *Iſrael* through the Red Sea as on dry Land, which the *Egyptians* attempting

to

to do, were all drowned. And how the Walls of *Jerico* fell down at the ſound of their Rams horns. Many more things were there repreſented, as the famous acts of *Joſhua*, *Gideon*, *Barac*, and *Sampſon*, *Jeptha*, alſo of *David*, *Samuel*, and the Prophets, who, through Faith, ſubdued Kingdoms, wrought Righteouſneſs, obtained the Promiſes, ſtopped the Mouths of Lions, quenched the violence of Fire, eſcaped the edge of the Sword; of weak were made ſtrong, waxed valiant in Battel, turned to flight the Armies of the *Aliens*. And of others, who have been tryed by Mockings and Scourgings, by Bonds and Impriſonments, who were ſtoned and hewen aſunder, tempted and ſlain, wandring up and down in Sheeps Skins and Goats Skins, being deſtitute, afflicted, tormented, whom the World was not worthy of, they wandered in Wilderneſſes and Mountains, in Denns and Caves of the Earth, and theſe all, through Faith, obtained a good Report, and received the Promiſes.

The whole Room where they ſat was adorned round with ſuch kind of Figures as theſe, which *Tender-Conſcience* viewed with a great deal of delight, and he took courage from theſe glorious Patterns: His Spirit, which before languiſhed, now began to

to revive and flouriſh within him, ſo that he burſt out a ſinging in this manner,

Ah puny Soul! Faint-hearted Mind!
Weak as the Chaff before the Wind!
Long have I waver'd to and fro,
But forward now I'll boldly go:
Since me ſuch noble Patterns move,
I'll mount the Hill, on wings of Love:
Methinks my Heart within me burns,
And, all inflam'd, to Godward turns;
What tho' in the ſeraphick Fire,
My raviſh'd Spirit ſhou'd expire?
Yet, Phœnix-like, it will revive,
And in immortal Glories live.

Then *Good-Reſolution* ſeeing *Tender-Conſcience* ſo mightily refreſh'd with the things he had ſeen, told him that he had yet greater things than theſe to ſhew him, ſuch as would e'en raviſh his Soul with Joy to behold; ſo he had him out of that Room, by a long Entry or Paſſage cut out of the Rock, and full of Sky-lights that were let in at the top, and brought him to another Cave, where dwelt a Man named *Contemplation*, the Man ſat ſtill in a Chair of pure Diamond, muſing and ſilent, neither ſaid they any thing to him, or he to them, but juſt as he ſaw them enter, he drew back a Curtain

tain which hung before the farther part of the Room, and veiled half the Room; ſo that when any one came in firſt, he could not ſee what was in the farther part of the Room. But ſo ſoon as the Man *Contemplation* had with a ſtring, which he held in his hand, drawn back the Curtain, what a goodly and glorious ſight was there! How dazling were the things that there preſented themſelves! For that part of the Room was ſo contrived, that by letting in a certain Sky-light from the Roof of the Cave, your Eyes are immediately ſurpriz'd with a thouſand Splendours, that part of the Cave being all an intire Rock of Diamond, yet ſo artificially poliſh'd, that by the reflection of the Sun-beams, it repreſented to you a moſt glorious City, whoſe Streets were paved with pure Gold, and the Walls of Precious Stones, the Inhabitants walking up and down in long Robes, and glittering like the Stars. Alſo it repreſented the King of that place, ſitting on a Throne of Glory, a fiery Stream iſſuing from before him, thouſands of thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him, whoſe Faces were like the Lightning, and their Eyes like Lamps of Fire; their Arms and their Feet were like to poliſhed Braſs; in ſhort,

ſhort, the whole appearance was full of Luſtre and Magnificence.

Tender-Conſcience was aſtoniſhed above meaſure at the ſight of theſe glorious things, and raviſhed with an inexpreſſible delight, inſomuch as he wiſhed to live and die in that place, for he had never yet ſeen ſuch a goodly ſight before in all his Life; he continued gazing on the lovely Objects, neither could he take his Eyes off from looking, till ſuch time as *Good-Reſolution* drew the Curtain again, and ſo veiled them from his ſight, for he was afraid, leſt by too long gazing on ſo much brightneſs, his Eyes might receive ſome damage; remembering that Saying of the Wiſe Man, *He that gazeth upon Majeſty, ſhall be oppreſſed with Glory.* So he had him back again through the Paſſage that led to his own Cave, and when they were come into the Cave, he deſired *Tender-Conſcience* to ſit down and meditate on what he had ſeen; ſo *Tender-Conſcience* ſat down to meditate, while *Good-Reſolution* got ready a ſmall Collation, of Fruit, of Herbs, and of Wine, to refreſh him, and make him more vigorous and active in going up the reſt of the Hill. *Oh, ſir,* ſaid *Tender-Conſcience, trouble not your ſelf for me, nor take any care about Meat or Drink, for what I have ſeen ſince*

ince my coming into this place is both Meat and Drink to me, I feel my ſelf ſtrengthened by it, nd my Spirits enlivened, ſo that methinks I ould even fly up the reſt of the Hill. Then *Good-Reſolution* made anſwer, *If the bare ſight f theſe glorious things has wrought ſuch a won-derful effect upon you, how much greater influ-nce may be expected from the mature conſide-ation and application of them, if the bare view f the Landskip be ſo pleaſant, how much more elightful will it be to think, that the City there epreſented, is the place whither you are going, nd that you ſhall live there for ever, and be loathed and crowned with Robes and Crowns of ndleſs Glory? But I muſt warn you of one ing, that will happen to you a little after your eparture from this place, as it does uſually hap-en to all Pilgrims who have ſeen the glorious ings of this Cave, for leſt they ſhould be exal-d above meaſure, through the abundance of evelations, there is generally given unto them Thorn in the Fleſh, the Meſſenger of Satan to uffet them, becauſe they ſhould not be exalted ove meaſure. And thus it is like to befall you, hen you are gone from this place. Now, to the d you may not be diſheartned, when this thing mes to paſs, I tell you of it now, that being re-warn'd, you may be alſo fore-arm'd; and exhort you to have always in your mind the fa-ous Examples of theſe Worthies which you ſee*

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repreſented before your Eyes, who ſtemm'd the Tide of Worldly Croſſes and Perſecutions, ſtood the brunt of all manner of Temptations, till having at laſt weather'd the point, and got the ſtart of the World, the Fleſh, and the Devil, they enter'd into the Joy of their Lord, and took poſſeſſion of an Everlaſting Inheritance. Theſe things you ought always to have in remembrance, as you travel along, and eſpecially when you meet with any temptations or dangers, as you muſt expect in this Journey: At ſuch a time you ought to reflect on the glorious things you ſaw in my Cave, and in the Cave of Contemplation, *and in ſo doing you will find great Comfort and Relief.* So he deſired *Tender-Conſcience* to refreſh himſelf with ſuch Entertainment as his Cave afforded, aſſuring him, that though it was plain and homely Diet, yet he was heartily welcome to it, and would find the benefit of it as he went up the reſt of the Hill. Then *Good-Reſolution*, after the Repaſs was over, renewed his Counſel to *Tender-Conſcience*, and told him what Houſes and Inns he ſhould uſe thereabouts in his way, and what he ſhould refuſe and avoid, adding many wholeſome Inſtructions: at length *Tender-Conſcience*, full of Courage and Joy, took his leave, giving him humble thanks for the favours he had done him.

Now

Now I saw in my Dream, that by that time *Tender-Conscience* was got a pretty distance upward from the Cave, he was met by a Man whose Name was *Spiritual-Pride*, but *Tender-Conscience* knew not his Name at first, so the Man saluted him in this manner. *Hail, thou beloved among the Sons of Men, thou darling of the King of Heaven, who hast undertaken a great and tedious Pilgrimage from the Valley of* Destruction, *toward the Region of* Life *and* Glory; *who hast escaped the Temptations of the House of* Mirth, *and rather chosen to go into the House of* Mourning; *who hast escaped the Paths of* Danger *and* Destruction, *and hast nobly ventured to ascend by the unpleasant and rugged path of the steep Hill* Difficulty, *and hast entered into the Cave of* Good-Resolution, *and seen the glorious things of his Cave, and the more glorious things in the Cave of* Contemplation: *Now I am sent to congratulate thy good Success, and to tell thee, thy Journey is at an end, thou hast all along fought a good Fight, thou hast kept the Faith, and now thy Course is finished, and there is laid up for thee a Crown of Righteousness; come turn in with me, and I will shew thee thy Reward, which is secured for thee, and thou needest not travel or toil thy self any more, but take up thy rest with me.*

Tender-Conscience was much astonished

mished at the Man's words, and wondered how he could tell him so exactly what he had done, and where he had been: and he said within himself, *Surely this Man is a Prophet, or greater than a Prophet!* So he began to be puffed up in his mind, to think how the Man called him the Beloved among the Sons of Men, and Darling of the King of Heaven. *Surely*, said he in his heart, *my lot is fallen in goodly places, I have a fair Inheritance:* So he followed the Man who led him aside out of the Path that went directly up the Hill, and brought him to an exceeding high Tower, whose top was higher than the top of the Hill it self, but before they came to the Tower, even as they were going along, *Tender-Conscience* cast his Eye upon the Back of the Man, and there he saw written, SPIRITUAL PRIDE: so he remember'd the Counsel of *Good-Resolution*, how among the rest of his wholesome Instructions he had him beware of *Spiritual Pride*, who would certainly meet him on the way, and endeavour to seduce him to the Tower of *Lofty Thoughts*, and when he had got him to the top, would cast him down headlong, and break him to pieces. So *Tender-Conscience* made no more ado, but run away as fast as he could back to the Path again, and so went forward up

the Hill, rejoycing that he had escaped from *Spiritual Pride*, who with flattering Speeches and deceitful Words sought to intice him out of the way, and bring him to Ruine and swift Destruction. Then I looked after *Tender-Conscience*, and saw that he went a great pace upward, till at length he came to the top of the Hill, even to the (*a*) Stage that was built to punish such upon, who should be afraid to go farther on Pilgrimage, where *Mistrust* and *Timorous* had their Tongues bored through with an hot Iron, for indeavouring to hinder *Christian* in his Journey, as was to be read on the Plates that hung before the Stage.

(*a*) *Part* II. p. 60.

Now I saw in my Dream, that as *Tender-Conscience* went along, that an Old Man met him on the way whose Name was *Carnal-Security*, and he spake to *Tender-Conscience* in this manner,

Friend, whence comest thou, and whither art thou going?

Tend. Cons. To whom *Tender-Conscience* replied, *Sir, I came from the Valley of Destruction, and am travelling toward the Heavenly Country.*

Carnal-Security. *Truly you have undertaken a great and hazardous Journey, and the perils you have gone thro' are many; but now the worst*

of your way is past, the rest being pleasant, safe and easie: It is convenient for you to rest your self a while after your toils, and the wearisome steps you have trodden since you first set forth from your Native Country, and especially since you must needs be tired and quite out of breath, through the extream steepness of the Hill Difficulty, *which you last ascended. Therefore if you please to take up your quarters with me, you shall be heartily welcome, and you will be the better strengthened and enabled to go forward on your Journey: My House stands not far off from this place, and if you will accept of my offer, I will be your Guide to my Habitation.*

Ind. Consc. *Sir, I must confess your Civility is very acceptable to me, and very seasonable at this time, for indeed I am pretty well beat out with travel, and besides, it grows toward night, therefore if you please, I will go along with you.*

So they went along together, and the Old Man had him through a Lane on the left hand of the High-road, which brought them to a stately Palace, whose Gates stood wide open, and they came into the first Court, which was all green and full of Flowers, having several delightful Arbors artificially Built round it, and a Crystal-fountain in the midst of the Court; there were also beautiful Trees planted

round

round it, on whose Boughs innumerable Birds of several kinds sat chirping and singing, with admirable harmony. So as they walked together cross the Court, there met them an ancient Lady, accompanied by two beautiful young Damosels, on whom she leaned: The name of the Lady was *Intemperance*, and she was the Wife of *Carnal-Security*: Now it seems these two had built this Palace here, to inveigle Pilgrims, and seduce them out of their way to the Heavenly Country, as the Palace called *Beautiful* was built for the Relief, Comfort, and Direction of Pilgrims in their Journey. But poor *Tender-Conscience* knew nothing of all this; he that had so lately escaped the Snare that *Spiritual-Bride* had laid for him, was now caught in the Gins of *Carnal-Security*.

Now I saw in my Dream, that the Lady *Intemperance* bid *Tender-Conscience* welcome to her House, and so did the two young Damosels that attended her, who were her daughters, the name of the one was *Wantonness*, and the name of the other was *Forgetfulness*. Then she desired him to approach nearer the House, so they all walked together through the first Court, and came to the entrance of the second, there the Lady *Intemperance* desired them

all to ſit down, whilſt ſhe reached ſeveral bunches of Grapes, which hung down from a Vine that covered the place where they ſate, and ſhe ſqueezed them into a Golden Cup which ſhe held in her hand, and having taſted thereof, preſented it to *Tender-Conſcience*, bidding him drink it off, ſo he did accordingly, and preſently he was intoxicated therewith, and began to dally with Mrs. *Wantonneſs*, at which the Lady *Intemperance*, and her Husband *Carnal-Security*, ſeemed not to be diſpleaſed, but rather to encourage him, by giving him another Cup full of the Juice of the Grapes, which work'd ſo mightily in his weak head, that having tumbled and dallied a while with Mrs. *Wantonneſs*, on a bank of ſweet Flowers, at length he fell aſleep in the Arms of Mrs. *Forgetfulneſs*. Then they cauſed him to be carried into the Palace by two of their Servants, and laid on a ſoft Bed in the beſt Chamber of the whole Houſe, reſolving if poſſible to win him by all means to tarry with them, and not to go forward on his Journey; to this end they prepared an excellent conſort of Muſick, who where planted out of ſight of the Bed whereon *Tender-Conſcience* lay, yet ſo as they might be heard as plain as though they had been by his Bed-ſide, but could

could not be ſeen by him, if he ſhould awake out of his ſleep. And they were ordered to play the ſweeteſt Airs and moſt melodious Tunes their Art could furniſh them with, all the while he was aſleep, and likewiſe to keep on playing, if he ſhould chance to awake. For it was the nature of theſe Grapes, of whoſe Liquor he had drank ſo plentifully, to make ſome people ſleep many years together, others to ſleep all their Lives time, and very few had the power to awaken, eſpecially in any ſhort time; and it was the nature of the Muſick to create Dreams in them that ſlept, pleaſant, delightful, and inchanting Dreams. And thoſe who dyed ſleeping were carried out of the Palace to a certain place, where they were tumbled into the Lake of Deſtruction, which Lake is at the end of that Path which led to the left hand, at the bottom of the Hill *Difficulty*. It is a burning Lake, and has burned from the beginning of the World, and will do ſo for ever and ever. Now this was the end of thoſe poor Wretches, who being ſeduced into the Houſe of *Carnal Security*, and having drank of the Wine of *Intemperance*, and committed folly with *Wantonneſs*, at length fell aſleep with *Forgetfulneſs*, who if they dye ſleeping, are forthwith caſt into the burn-

ing Lake, *which is the second death.*

Now it came to pass that though *Tender-Conscience* slept a great while, being lull'd by sound of such incomparable melody; yet they having not taken notice of his strong Crutch which he had in his hand, nor knowing its secret and wonderful Vertues, did not remove it from him. By which means he at length awoke from his sleep, rouzing himself up, and wondering from whence all this delicious Harmony shou'd come. For his Crutch, being in his hand all the while he slept, at length, as he went to turn himself in his sleep, he hit himself a blow in the Eyes with the Crutch, which awaken'd him. Then he began to wonder, as I said, where he was, and how he came there, and what Musick that was; at length he call'd to mind, how an Old Man had invited him into his House very kindly, and how his Lady had given him of her Wine to drink, and how he had dallied with Mrs. *Wantonness*, but he could not call to mind how he came upon this Bed, but concluded that he had been drunk, and so brought into the Palace; and with this thought, and the pleasant harmony of the Musick, he was just ready to fall asleep again, but that at the same instant there came such a terrible clap of

Thun-

Thunder, as was almost enough to have awakened the very Dead. At this his heart quaked within him, and the Musick ceas'd playing; so he rose from his Bed, and looking out at the Windows, he saw the Air extreamly darkned, saving only some Intervals of Lightning, which accompanied with Thunder, seemed to threaten the Destruction of the World. Poor *Tender-Conscience* wept bitterly when he perceived such a dreadful Tempest hanging over his head, and he in a strange place, not half way his Journey, this made him very melancholly and pensive, and he burst out into these mournful Expressions by himself:

Wretch that I am, What will become of me! Where shall I hide myself from the fierce anger of the Lord, or how shall I escape his heavy displeasure? I doubt I have done amiss in coming into this place, and sleeping away my precious time, which is the reason that God is angry, and thunders in the Ears of my Soul: Horror and Confusion flash through my Conscience like Lightning: I know not what to do, nor where to turn my Face for Comfort. Then he looked for his Crutch, and could not find it at first, which made him lament very grievously, but at last he bethought himself of the Bed whereon he slept, so he ran.

ran thither, and there he found it, to his no small Comfort and Joy. Then he prepared himself to go down Stairs, but just as he was about to go from the Window where he stood, there came another clap of Thunder, which made the very House to shake, and after the Thunder he heard a Voice whispering him the Ear, and saying, *Get thee out of this place, and beware of the Woman with the Golden Cup in her hand, and of all that belong to her, for her ways are the ways of Death; sin no more lest a worse thing come unto thee.* This made poor *Tender-Conscience* to tremble afresh, so that the joynts of his Knees smote one against another, and he hasted to go down Stairs, at which the Musick began to play again so sweetly, that he had much ado to leave it, but remembring the Thunder and Lightning, and the Voice he heard, he went resolutely down, and as he was going through the Hall, he saw the Table spread with all manner of Dainties, and heard the Voices of young Men and Maidens, as he thought, singing deliciously, which made him again stand still a while to listen to their Musick. Then came one to him, named Mr. *Gluttony*, and desired him to sit down, and eat what liked him best, telling him withal, that the Entertainment he saw there

there before his eyes, was prepared on purpose for Pilgrims, and how that many that were travelling toward the City of *Zion* did call in here, and partake of the Dainties this place afforded, it being built for the Ease and Pleasure of Pilgrims, then the young Men and Maidens seconded Mr. *Gluttony* in their Song, while several Instruments of Musick played to them in Consort; and this was their Song,

Poor Pilgrims here may eat, and drink and sleep,
Whilst them in safety their good Lord will keep;
Fall to, fall to, poor Man, and take your fill,
In Nature's Pleasures there can be no ill.
In vain our King's indulgent Hand supplies,
What peevish Man his longing Soul denies.

This was enough to have stagger'd a stouter Man than *Tender-Conscience*, and he himself could not have resisted so powerful a Temptation, had it not been for the remembrance of the Thunder and the Voice. Also he called to mind that saying of the Holy Jesus, *To do the will of my heavenly Father, is both my meat and my drink.* So he turned away from Mr. *Gluttony*, and went apace out of the Hall without giving him one word, though he followed him and intreated him to sit down and make

merry

merry with the good Chear that was before him. Then Old *Carnal-Security* met him at the Hall-door, which opened into the inner Court of the Palace, and he took him by the hand, asking him whither he was going in such haste?

Tend. Consc. To whom *Tender-Conscience* reply'd, I am going forward on my Journey.

Carn. Secur. Ay, but tarry and eat first, for you have a long way to walk before you will find another House, and therefore it is not convenient for you to go out fasting from hence, lest you faint by the way.

Tend. Consc. It is written, *Man lives not by bread alone, but by every word that proceedeth out of the mouth of God.*

Carn. Secur. This is not applicable to your case, you must not expect to be fed by Miracles; Meat and Drink are appointed for the support of our frail Bodies, and therefore it is a foolish preciseness to abstain from eating, when we have absolute need of it.

Tend. Consc Ay, but I have no such absolute need of eating or drinking either at this time, it being early in the morning; and I have read in a certain Book thus: *Woe be to thee, O land, when thy princes eat in the morning, but blest is the land whose princes*

ces eat in due ſeaſon for refreſhment, and not for rioutouſneſs.

Carn. Secur. Neither is this Saying any ways applicable to you, for you are no Prince, but a poor Pilgrim, and this is ſpoken altogether of Princes.

Tend. Conſc. Yes, I am a Prince, and am going to take poſſeſſion of my Crown and Kingdom, for we are made Kings and Princes, and Prieſts unto God, and we ſhall reign with him for ever; and therefore ceaſe to perſwade me in this manner, or to retard my Journey, for I will go in the ſtrength of the Lord my God.

Carn. Secur. Well, ſince you are ſo obſtinate, that you will not hearken to my counſel in this point, pray be adviſed to drink before you go at yonder Vine, where you ſee the Grapes hang ſo thick and plump.

Tend. Conſc. No, neither will I drink in this place, for I remember how I drank of the Juice of thoſe fatal Grapes, and they intoxicated me, ſo that I committed Folly with Mrs. *Wantonneſs*, and ſlept away my time, when I ſhould have been going forward on my Journey; and I believe you have a deſign upon me to make me drunk again, or elſe you would not preſs ſo hard.

Now by this time, as they went on talking together, they came to a Fountain of

Water

Water clear as Crystal, and Mrs. *Wantonness* was bathing herself in the Fountain, who when she saw *Tender-Conscience* going out of the Court with her Father, she ran out of the Fountain, naked as she was, and imbraced him, and prayed him to tarry a while longer; this was a grievous Temptation, and he knew not how to resist it, for she used such alluring Arts, and fawning Tricks, as had almost conquer'd him, but at length, calling to mind the terrible Thundering and Lightning, with the Voice which followed them, he suddenly sprang out of her Arms, and ran away as fast as he could. neither did he stop till he came out of the uttermost Gate of the Palace, and till he was got into the Highway again, where *Carnal-Security* first seduced him, then he went on singing,

My Soul, like to a Bird from Fowler's Snare,
Escaped is, while after me they stare:
Their ways are pleasant, but they sting at last,
Wo be to them that in their Nets are cast.
They spread their Gins on e'ery side for Men,
Seducing Souls to their enchanted Den;
All's fair without, but rotten is within,
Fair is the form, but black the guilt of Sin.

At length he came to the place where the Lyons lay, who began to roar at the

sight

ſight of him, which put him in a great fright, ſo that he ſtood ſtill [illegible], but calling to mind what he had ſeen in the Cave of *Good-Reſolution*, concerning the dangers which thoſe brave Worthies had encounter'd and overcome, he took Courage, and went boldly on his way, brandiſhing his Crutch toward the Lyons, at which they immediately ceaſed their Roaring, and lay ſtill while he paſſed by and came up to the Gate of the Palace called *Beautiful*, where the Porter ſtood ready to receive him, but firſt he examined from whence he came, and whither he was going?

Tend. Conſc. Sir, I am come from the Valley of *Deſtruction*, and am going toward the Holy *Zion*, or Heavenly *Jeruſalem*.

Porter. Did you come in by the *Wicket-gate* which is at the head of the way of *Life*.

Tend. Conſc. Yes, Sir, and was directed by one *Good-will*, who kept that Gate, to call at the Houſe of the *Interpreter*.

Porter. Let me ſee your Paſs, that I may ſhew it to one of the Virgins, who, if ſhe be ſatisfied in your truth, will receive you hoſpitably, and ſhew you the Civilities of this Houſe.

So *Tender-Conſcience* pulled out his Paſs, and gave it to *Watchful* the Porter, who immediately rung a little Bell, at which the Vir-

Virgin [illegible] came out, and the Porter told [illegible] *Tender-Conscience* was, and whether he was going, withal, giving her the *Interpreter*'s Pass to read, which when she had perused and marked the Seal, she desired him to walk in. So she had him to the Hall, and there came to him *Prudence*, *Piety*, and *Charity*, and welcom'd him to the House, and brought him a little Wine and a few Figs to refresh himself at present, till Dinner should be ready, for they supposed him to be weary and spent, with getting up the Hill *Difficulty*, not knowing that he had taken a long rest and sleep in the House of *Carnal-Security*. But he voluntarily told them how he met with an Old Man, as soon as he was past the Stage on the top of the Hill, who invited him into his House, which, said he, is a stately Palace, on the left hand of the High-road; so he told them all that had happened to him in that place, and how he was forced at last to take up his Heels and run away from Mrs. *Wantonness*.

Then *Piety* desired to know his Name, and he told her, saying, *My Name is* Tender-Conscience.

Well says she, *Tender-Conscience*, you have escaped one of the greatest dangers upon the Road; for the Old Man who in-

ticed

ticed you into the House is called *Carnal-Security*, and his Wife is the Lady *Intemperance*, who is always to be seen with a Golden Cup in her hand full of Enchantments, whereby she intoxicates those that drink out of it.

Tend. Conſc. Ay, says *Tender-Conſcience*, I believe that was the Lady, who gave me the Juice of Grapes to drink out of a Golden Cup, when we were entering the ſecond Court.

Piety. And did you not ſee her two Daughters, Mrs. *Wantonneſs*, and Mrs. *Forgetfulneſs*?

Tend. Conſc. I know not their Names, ſaid he, but I ſaw two beautiful young Damoſels waiting upon the Lady *Intemperance*, and I being overcome with the ſtrength of the Wine, fell to dallying with one of them, till at length I fell aſleep in the others Arms.

Piety. Theſe are the ſame that I mean, and they uſe to bewitch Men to deſtruction, if once they come within their Arms, eſpecially if they fall aſleep therein; but how could you get away from them again? For they uſe to have ſo many Tricks and Artifices to intangle thoſe that come once within their Doors, that not one in ten gets out of their clutches without ſuffering ſome great dammage.

Tend.

Tend. Consc. Oh, said he, I tarried talking and arguing the Case with the Old Man so long, that I had almost lost the day; for as we were discoursing together, his Daughter came out of a Fountain, stark naked, and imbraced me, using all the inticing Words imaginable, to stay me from going away; but I finding my self not able to struggle, or resist so powerful a Temptation, all on a sudden gave a spring out of her Arms, and ran away as hard as I could drive.

Piety. In this I commend your Conduct, for though it be said, *Resist the Devil and he will flee from you*; yet it is to be understood of other Temptations. For when any one is tempted to unchaste, or lascivious Actions, there is no time for disputing. A resolute and speedy flight is the only way to secure the Victory: The Soul may stand the Battle against Adversities, Persecutions, Crosses, and the like. But the Pleasures of the Flesh must be subdued by retreating from them: *He that touches pitch, shall be defiled*, says the wise Man, *and he that stands capitulating with the temptations of uncleanness is in danger to fall.* The Soul, like Wax, is hardned by cold and stormy Weather, but in the sunshine of Prosperity, and the heat of Lusts, she melts and becomes effeminate and yielding. Therefore

well

well said one of old, *Flee youthful lusts which war against the soul*; he does not say, stand and face them, and resist them, but flee them, avoid them, avoid them as a Pest, run away from them. It is in some degree the same in that common Vice which this Age does so much, and so shamefully abound in, I mean, excessive Drinking; Men think they may safely venture into Company without being obliged to drink, and when they are in company, they think they may drink a little, without doing themselves any harm, not considering, that that little does but embolden them to venture on more, every Glass they pour down depriving them of so much of their Resolution and Strength to resist, and when they come to be doubtful whether they shall let this one Glass more go down, they throw down the fence of their Soul, their Reason, and expose her to be polluted by the height of Debauchery and Folly, letting into their unguarded Breasts, a flood of vain Passions, with their superfluity of Drink; thus by little and little the poor Soul comes at length to suffer Shipwrack. In such a case the only remedy is, to fly the first occasions and temptations, to stop the avenues of the Soul, to set a guard upon the Senses, and to restrain the Imagination

on with its proper limits. A Man ought not so much as to fancy that Company pleasant or delightful, by keeping of which he runs the hazard of his Soul's Health. Much less ought he to follow them, and court them; nay, rather let him refuse when courted by them. 'Tis much better to be thought ill-natur'd and uncomplaisant to others, than to be really so to ones self, by ruining myself to oblige my Acquaintance.

Charity. There are some Souls that are naturally so affable and courteous, so soft and plyant, that they comply oftentimes with Company, more through the flexibleness and sweetness of their own Disposition, than out of any real Inclination to Debauchery; nay, while they loath the Drink, they cannot forbear obliging their unreasonable Companions. This is a great Weakness, and though it may be capable of admitting some Excuse, on the account of that sweetness of Temper from whence it flows, yet 'tis ne'er the less dangerous, and therefore must not be palliated, lest in so doing we turn Advocates for Vice.

Prudence. If you please let us break off our Discourse for the present and go to Dinner, which is now ready, for the Bell rings; so they all rose and went into the Re-

refectory, or Dining-room, where were more Virgins of that Society waiting for their coming, who all welcom'd *Tender-conscience* to the House, every one saluting him with a particular Congratulation, and then they sate down in exquisite Order and silence. After the Divine-blessing was invoked, one of the Virgins, whose name was *Temperance*, carved out for the rest, for that was her Office, while another of them, named *Decency*, waited at the Table: Here was no loud Laughter to be heard, no offensive or unseemly Jests broach'd, but a modest Chearfulness crown'd the Entertainment. They had Plenty without Riot, Variety without Extravagance, and *Frugality* and *Bounty* seem'd to hand in the Dishes together. They eat to nourish Nature, not to pamper Lust, or cloy the Appetite, and they rose from the Table lightsome and well refresh'd, having return'd Thanks to the Sovereign Giver of all good Gifts, the Creator and Preserver of all Mankind, for refreshing them with his good Creatures.

Then one of the Virgins, named *Health*, proposed to the Company, that it would be convenient and pleasant to take the Air of the Garden after Dinner, to which they all readily consented, and *Discretion*, *Prudence*, *Piety*, *Charity*, and *Temperance*, took

Tender-

Tender-Conscience along with them into Mount, which gave them a lovely Prospe of the Country round about; and the they sate down under the shade of a bro spreading Sycamore, and fell afresh in Discourse; *Tender-Conscience* being desiro to learn the Reason of their living thus in Society together, and to know the Rul and Manner of their Life, to whom *Pie* thus reply'd:

Piety. When we were young and liv' at home with our Friends, we were daily exposed to innumerable Vanities and Fo lies, and were carried away with the flood of Custom: Yet being Religiously inclin'd from our Child-hood, we by degrees, a we grew up, began to grow sick of our Carnal Education, and to dispise the Vanities and Fooleries of the World, and sought for a place where we might be free from them, and where we might serve the Lord both night and day in all Holiness and purity of Life; so after much enquiry, and diligent search, at length we were informed, that a certain Holy Woman, named *Religion*, had built her a House in this place, and she being an especial Favourite of the King of this Country, was permitted to gather together a certain number of Virgins, who were willing to re-

renounce the World, and live in this Retirement with her, having a particular Charter granted them, whereby they should for ever be free from certain Taxes, Imposts, and Homages, which the other Subjects were obliged to pay; on condition they would make it their business to observe such and such Laws and Statutes, as the aforesaid Holy Woman *Religion* should prescribe unto them, and to live in true Obedience to her Commands all the days of their Life. Whereupon we were presently inflamed with a fervent desire to see this Woman, and if possible to come and live with her, (I speak for us all, because I have heard the rest of my Companions here own the same Inclination as I myself had) so we consulted no longer with Flesh and Blood, but immediately resolved to wait upon her and declare our Intentions, hoping to find favour in her Eyes, and to be admitted into her Society; which we did accordingly, and having made her a Visit, and heard her heavenly Voice, we were ravished more than ever, and grew impatient till we were taken into the House. At length our wishes were fulfilled, our desires granted, and here we have lived ever since, and would not change our Life for the whole World; for this Woman is

of

of a sweet temper, and all her Laws are pleasant, her Yoke is ease, and her Burden is light.

Charity. Not that we condemn all those who do not live in such a State, or just according to our Rules, for without doubt many do live mixed with the rest of the World, yet keep themselves unspotted from the Vices of the World, but they are exposed to greater danger, they run the risque of more temptations than we. For here one Spirit and Soul (as it were) animates us all, Holiness and Purity are all that we aim at, and we mutually encourage one another, assist one another, and forward one another in the Practice of it. We have no Cares to imbitter us, nor vain Pleasures to debauch us, we have no Honours to tempt us to Ambition, nor Riches to make us covetous. All our Ambition is to approve ourselves blameless in the sight of God, and all the Riches we covet are those which never fade away, the Gifts and Graces of the Holy Ghost.

Tend. Confc. *But I suppose you have some particular Laws and Rules, to which you are obliged to conform yourselves, which I should be glad to know.*

Piety. Yes, we have so, and I will acquaint you with them in the best manner I can: re-

to

1. *We are obliged to rise every Morning before the Sun, and then we joyn all together in Prayer and Praises to the Great God of Heaven, thanking him for his past Blessings, and imploring his future Favour and Protection over us.*

2. *Then every one goes to their proper Business, as belongs to their Office, till the time of Refreshment, and so again till Dinner.*

3. *We are obliged to entertain all Pilgrims that are travelling toward the Heavenly Country, provided they shew their Pass, or give such an Account of themselves as may be thought equivalent.*

4. *At the close of the Day, we are obliged to joyn again all in Prayer and Praises, as in the Morning.*

5. *We are obliged to keep and maintain the King's Armory, and to furnish all Pilgrims with Weapons and Armour of Proof against all Dangers and Disasters whatsoever.*

These are the general and most important Laws of our Society: But besides these, we have many particular Rules of less note, tho' very good, and in a manner necessary to our well-being: All which it would be too tedious to rehearse.

Temperance. *Only give me leave to insist upon the Statute of Moderation in Eating and Drinking, which we are streightly charged to keep under severe Penalties, which I suppose you had forgot.*

Piety. 'Tis true indeed, I had forgot to mention it, and am very glad of that forgetfulneſs, ſince I have thereby given you an opportunity of diſcourſing more at large upon that Subject, who are beſt able to do it, as being appointed the particular Interpreter of this Statute, therefore pray inform the Pilgrim about it.

Temperance. *This Statute of Moderation in Eating and Drinking is grounded on this Conſideration:*

That *Adam* fell by eating the forbidden Fruit. The firſt Sin that ever was committed in the World by Mankind was Eating. Now, tho' it be not certain whether it proceeded from ſome Natural Contagion in the Fruit which *Adam* eat, or from the Venomous Breath of the Serpent, that recommended it to *Eve*, or from any other hidden cauſe, yet we are ſure, that whereas *Adam* was before in the full perfection of Humane Nature, being the lively Image of the Glorious God; his Soul being full of the Beams of Eternal Light, his Underſtanding clear and ſerene as the Morning, his Will regular and obedient to his Reaſon, his Body in perfect vigor and health, beauty and proportion, impaſſible and immortal; no ſooner had he taſted the fatal Morſel, but a ſtrange alteration befel him, the

the Image of God was immediately defaced and ſullied, his Soul grew dark and cloudy, his Underſtanding and Reaſon became dull and unactive, and his Will went retrograde; in ſhort, all the Faculties of his Soul were diſlocated and disjoynted. As for his Body, it became weak and unhealthy, ſubject to divers Caſualties, Sickneſſes, and Infirmities, and at laſt to Death it ſelf. This was the effect of irregular Eating. Nor did the miſchief reſt here, but he tranſmitted it to his Poſterity, conveying all theſe ill Qualities of Body and Soul to his Children, whereby all the Generations of Men in the World, are under the ſame misfortune, corrupted both in Body and Soul, conceived in Sin, and brought forth in Iniquity. But as if we were not unhappy enough in this Original Deprivation of our Nature, the greateſt part of Mankind indeavour to increaſe the miſery, by their own actual repetition, and continual practice of the ſame Crime, Gluttony and Drunkenneſs reigning over the greateſt part of the World. This is the reaſon why the Statute of Moderation in Eating and Drinking is ſo ſtrictly injoyn'd to this Society, and it were well if all the World would obſerve it, then would People have ſound Minds in ſound Bodies.

Tender-Conſcience. *Wherein does this moderation in Eating and Drinking conſiſt?*

Temp. It conſiſts in bridling and regulating the Appetite, as to the quantity and quality of Meats and Drinks.

Tend. Conſc. *Pray ſhew me how it conſiſts in bridling the Appetite, as to quantity.*

Temp. It teaches us to eat and drink no more at a time, nor no oftner in a day, than is requiſite to preſerve the Body in health, to ſuffice Nature, and refreſh the Spirits. It is a taming of the Body, and bringing it into ſubjection to the Soul, that ſo the Inferior Faculties may be ſubſervient to the Superior.

Tend. Conſc. *But how ſhall a Man know how much will exactly ſerve to keep the Body in health, to ſuffice Nature, and refreſh the Spirits, ſince there are as many different Conſtitutions in the World, as there are Faces?*

Temp. The way to know this, is for every one to obſerve his own Temper, and then they will quickly find out the true meaſure and proper time of eating and drinking. Only take this for a general Rule, That it is by all means convenient to riſe from Table with an Appetite, and to have a Mind after a Meal as well diſpoſed for Labour, for Exerciſe, or for Prayer, as it was before. He that eats and drinks beyond this, breaks the

the rule of Moderation, for the end of eating and drinking is to refresh Nature, and make it more vigorous and active, and not to render it dull and heavy.

Tend. Consc. *Pray tell me what good effects this Moderation produces in the Soul, and how it works them?*

Temp. Great certainly and manifold are the benefits which redound to the Soul, from the constant practice of this moderation in eating and drinking. For though the Soul be of it self an immortal and impassible Essence, yet while it is joyned with our mortal Body, it partakes of all its conveniencies or inconveniencies: if the Body be in pain, the Soul suffers with it; if the Body feels pleasure, the Soul injoys it likewise. Nay, rather, 'tis the Soul that is alone sensible of every thing that happens to the Body; for the Body of it self is but dead and unactive Matter, incapable of sence or motion in it self, 'tis the Soul which gives life, motion, and sence to it. Now therefore as the Body is maintained in health and vigor, so does the Soul flourish and triumph within her self; on the contrary, when the Body is sickly and weak, the Soul languishes by Sympathy. He therefore that eats and drinks to excess, and thereby cloys his Stomach, fills

his Body full of contagious humours, and ſows the Seeds of many Diſeaſes in his own Bowels; this Man is no Friend to his Soul, for ſhe by this time grows dull and ſluggiſh, dark and cloudy, ſad and melancholly, and void of all pleaſure and comfort. Whereas, on the contrary, he that bridles his Appetite, and eats and drinks no more nor ofner than ſuffices Nature, and refreſhes his Spirits, his Soul is always lively and vigorous, ſprightly as Youth, and ſerene as the Morning, full of Light and Comfort, and in a Holy Triumph ſhe often ſoars aloft, and basks in the rays of Eternal Brightneſs, deſpiſing the World and all that is in it, excepting her own Tabernacle, which is always kept neat and clean, and therefore ſhe takes delight to repoſe herſelf therein, when like the Eagle ſhe is tyred with her lofty flights. Our Bodies are the Temples of the Holy Ghoſt, and he that pollutes them with Riot and Uncleanneſs, is guilty of Sacilege. And therefore well ſaid *Solomon*, *Be not a companion of wine-bibbers and riotous eaters of fleſh.*

Tend. Conſc. *I thank you for your good and wholeſome talk: Now pray ſhew me how Moderation in eating and drinking conſiſts in bridling the Appetite, as to the quality of Meats*, &c.

Temp. In order to the better clearing up of

of this point, it is neceſſary to look back to *Adam*, who we find had permiſſion and leave given him to eat of all the Fruits in the Garden of *Eden*, but only he was forbid to taſte of the Fruit of the Tree of Knowledge of Good and Evil. And afterwards, to intimate that God took an eſpecial regard to the qualities of Man's Food, he was told by God what ſort of Fruits and Herbs ſhould be his Diet, and which ſhould be Food for the Beaſts: Of every Herb bearing Seed, and of every Tree bearing Fruit he was allowed to eat: And the Graſs of the Field was appointed for the Beaſts. Here we may obſerve, that there was no mention made as yet of Fleſh or Fiſh to be eaten, no not till after the Flood; ſo that many are of Opinion, the Fathers before the Flood did eat no manner of Fleſh, and it is not improbable that this was the Reaſon of their living ſo very long; nothing more conducing to Health and long Life, than an Aſcetick Diet, that is, a Diet of Fruits, Roots, and Herbs, Honey, Oyl, *&c.* without Fleſh or Fiſh.

The firſt time we read that God gave to Man a Licenſe to Eat Fleſh was after the Flood, when he bleſſed *Noah* and his Sons, ſaying unto them, *Be fruitful and multiply, and replenish the earth, and the fear*

of you, and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea, into your hands are they delivered. Every moving thing that liveth ſhall be meat for you, even as the green herb have I given you all things; but fleſh with the life thereof, which is the blood thereof, ſhall you not eat. So that you may ſee even in this firſt Licenſe to Eat Fleſh, that Man was reſtrained from eating it with the Blood; which reſtraint was afterwards more particularly confirmed in the Law of *Moſes*, when the Fat was alſo forbidden to be eaten in theſe words, *Speak unto the children of* Iſrael, *ſaying, Ye ſhall eat no manner of fat of ox, of ſheep, or of goat*, &c. which Prohibition muſt needs have regard to the quality of Fat. And a little afterwards, there is a ſeparation made between the Meats that were to be eaten, and thoſe that were not, between the clean and the unclean Beaſts, Birds, and Fiſhes. Which Law was ſtrictly obſerved by the Children of *Iſrael* throughout their Generations, and ſo it is to this day: Now, without doubt, it was on the account of the different good

Levit. 7. 23, 24, 25, 26, 27.

Levit. 11. 1, 23. *to the end.*

or

or ill qualities that resided in the flesh of these Creatures, that some were forbidden and others allowed.

And though this Law was abolished by the coming of Christ, yet we find the Apostles in their Counsel at *Jerusalem* forbid the eating of things strangled, and commanded the Christians to abstain from Blood. And in the Lives of the Apostles it is recorded, *Acts* 15.19,20. that some of them abstained from all Flesh during their Lives. And not only the Apostles, but other Christians in those days were Abstemious, living chiefly upon Herbs, or the like sustenance, as *Paul* witnesses in his Epistle to the *Corinthians*.

Upon the whole matter, we may conclude that all this caution and care about the difference of Meats from the beginning of the World to the Flood, and from the Flood to the giving of the *Mosaick* Law, and from thence to the time of the Apostles of Jesus Christ, would not have been had there not been some greater Reason for it, than barely to try mens Obedience, or to furnish them with Emblems of Vertue and Vice, as some hold. There must be something in the natures of living Creatures, some different qualities that occa-

ſion'd one ſort to be forbidden, another allowed. And tho' we are not obliged now to keep the Law of *Moſes*, yet I cannot find upon what grounds many Chriſtians take the liberty to act contrary to the Ordinance of the Apoſtles of Chriſt, in eating Blood and things ſtrangled.

Tend. Conſc. *I remember I have heard this Point handled before by ſome Diſputants; and to this laſt part of your Diſcourſe, it has been anſwer'd, That Jeſus ſaid,* Not that which goeth into a man defileth him, but that which cometh out. *And* Paul *ſays,* To the pure, all things are pure. *And he calleth the Doctrine of,* Touch not, taſte not, handle not, *a Doctrine of worldly Elements, and beggarly Rudiments.*

Diſcretion. But then if that Saying of Chriſt be taken literally, one may venture on all manner of venomous living Creatures without danger of hurt. Without doubt there is a diſcreet choice to be made in our Diet, as to the qualities of the things we eat and drink, and every one in this is left to his own conduct; only this general Rule ought to be obſerved, That we forbear eating or drinking ſuch things as we find by experience, or know by common obſervation, to be prejudicial to Health, impediments of Vertue and Devotion,

ſours

ſpurs to Vice and Paſſion, by intoxicating the Brain, heightning the Blood, diſordering the Spirits, or by any other ways being ſubſervient to the Works of the Fleſh, or the Temptations of the Devil. In ſo doing we ſhall do well.

Prudence. And as to that Saying of *Paul*, *To the pure, all things are pure*; it may as well be retorted, that the ſame Apoſtle ſaid in another place, (a) *All things are lawful for me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any thing.* To which he immediately ſubjoyns theſe words, [*Meat for the belly, and the belly for meats; but the Lord ſhall deſtroy both it and them.*] Now by this coherence of the Texts it is plain, that he ſpoke in reference to the liberty that was given to Chriſtians in eating; ſhewing that tho' they were freed from the ſtrict and punctual obſervation of the *Moſaick* Law, according to the Letter; yet that nevertheleſs they were obliged by the Law of Prudence and Chriſtian Vertue, to make ſuch an election of Meats as might neither offend Charity, nor interfere with the grand deſign of Religion, which is to make us more holy and pure, not more licentious and prophane.

(a) 1 Cor. 6. 12.

Cha-

Charity. Your mentioning the offence which may be given to *Charity*, by a diſſolute libertiniſm in eating, puts me in mind of another paſſage of the ſame Apoſtle, where he ſays, *If meat make my brother to offend*, (or be ſcandalized) *I will eat no fleſh while the world ſtandeth, leſt I give ſcandal to my brother.* Certainly, *Charity* is the very flower and quinteſſence of all Chriſtian Vertues, the particular glory of the Chriſtian Religion, and the fulfilling both the Law and the Prophets. He that pretends to Chriſtianity, and has not *Charity*, is an Infidel in maſquerade, a Spy upon the Faith, a religious Jugler, a dead Mimick of Divine Life, he runs with the Hare, and holds with the Hound; he mocks God, cheats Man, and damns himſelf; he is the very ſink of Sin, for in him all the Vices in the World diſembogue themſelves, as in a common Emunctory. But leſt I be miſtaken by thoſe that hear me give this Character of a Man that wants Charity, I will explain my ſelf more at large, and give you a particular deſcription of this Radical Vertue. I do not mean by Charity, only that branch of it which bears the fruits of material good works, in feeding the Hungry, giving drink to the Thirſty, cloathing

1 Cor. 8. 13.

cloathing the Naked, viſiting and redeeming Priſoners and Captives, harbouring thoſe that want a place to lay their heads in, viſiting and relieving, comforting and healing the Sick, and the like acts of Mercy. Charity is of a far larger and more ſpiritual extent than all theſe good works amount to: Nay, ſome of them may be performed without Charity, as good *Paul* witneſſes, when he ſays, *(a)*

Tho' I beſtow all my goods to feed the poor, and tho' I give my body to be burned, and have not charity, it profiteth me nothing. In which words he plainly ſuppoſes, that many outward good works may be done, and yet the doer of them may want Charity: Therefore when I ſpeak of Charity, I underſtand that Divine accompliſhment of the Soul, which the ſame Apoſtle in the following words deſcribes: *(b) Charity ſuffereth long and is kind: Charity envyeth not: Charity vaunteth not it ſelf, is not puffed up; doth not behave it ſelf unſeemly; ſeeketh not her own; is not eaſily provoked; thinketh no evil; rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.* This is the compleat Character of Charity, and he that makes it

a 1 *Cor.* 13. 3.

b 1 *Cor.* 13. 4.

it good in his practice, is a perfect Christian, a Believer in his true Colours, a Champion of the Faith, an *Israelite* indeed, in whom is no guile, a living Stone in the Temple of God. He runs with Patience the Race that is set before him. He practises Sobriety, Righteousness and Godliness, toward God and Man, and himself. His Soul is the Receptacle of Goodness, the Center of Piety, in which all Vertues delight to inhabit. In all things he has a holy tenderness, and acts even to the Curiosity and Niceness of Divine Love. Tho' his Body dwells on Earth, his Soul lives in Heaven; he couches under the Shadow of the Trees of Paradise; he breathes immortal Airs, and often tastes of the Fruits of the Tree of Life.

Now to apply this to the Subject you have been handling, I say, that a Man indued with this Divine and Supernatural Gift of Charity, as he loves God above all things, so he loves his Neighbour as himself, and will in all things so comport himself, as to be void of offence both toward God and Man. He will (in all things indifferent) comply with the Prepossessions, Prejudices and Customs of his weak Brother. (a) To the *Jews* he becomes as a *Jew*, that he

a 1 *Cor.* 9. 20, 21, 22.

he may win the *Jews:* To them that are under the Law, as under the Law, that he may gain them that are under the Law: To them that are without the Law, as without the Law, (being not without the Law to God, but under the Law to Christ) that he may gain them that are without the Law: To the weak, he will become as weak, that he may gain the weak: He is made all things to all Men, that by any means he may save some. With them that eat Flesh, he will eat likewise, *asking no questions for conscience-sake, (for the earth is the Lord's and the fulness thereof).* With those that abstain, he will practice abstinence. *(a) Whether he eats or drinks, or whatever he does, he does all to the glory of God; giving none offence neither to the Jews nor to the Gentiles, nor to the Church of God; but pleasing all men in all things, not seeking his own profit, but the profit of many that may be saved.* This is the practice of a perfect Christian; this is the ultimate end of the Commandments, the *Non ultra* of both the Law and the Gospel, and the aim of our Statute of Moderation in Eating and Drinking.

(a) 1 Cor. 10. 31, 32, 33.

To this Discourse of *Charity* the whole Company agreed, and *Tender-Conscience* express'd a more than ordinary satisfaction

ction and complacency in her grave and moderate Deciſion of a Controverſie which he had raiſed. He had long been diſturbed in his mind about this point, but was now convinced of the truth, and gave them all moſt hearty thanks for their edifying Diſcourſe, making a particular acknowledgment and addreſs to *Charity* for her Evangelical Concluſion.

Then the Virgin *Temperance*, who began this Diſcourſe of Moderation in Eating and Drinking, and whoſe proper Office it was to Interpret and Expound that Statute, call'd for two Lamps, which were immediately brought by *Obedience*, one of the Waiters. Now one of the Lamps gave but a dim light, ſo that you could hardly diſcern whether it were burning or no. On the contrary, the other ſhined very bright and clear. Then ſaid *Temperance*, You ſee the difference between theſe two Lamps, how the one affords but a weak, faint light, and the other ſheds her beams round with great ſplendor: The Cryſtals are both alike, but only one of them is ſullied and furr'd (as it were) with Smoke and Vapours, the other is tranſparent and clean. Theſe are Emblems of Moderation and Riot in Eating and Drinking. The Soul of Man is a Lamp, which will burn and ſhine

with

with great ſplendor, if the Body be kept clean, and purified by temperance, abſtinence, and faſting; but if a Man by exceſſive eating and drinking does pollute and ſtain his Body, his Spirits (which are the Cryſtal of his Soul) become clouded and thicken'd with Vapours and Smoke, ſo that he neither ſhines in good works to others, nor has much light in himſelf, and if the light that is in him be darkneſs, how great muſt that darkneſs be?

Tend. Conſc. *Pray give me leave to trouble you with one Queſtion more about Faſting, becauſe I think you mentioned that juſt now as one means to purifie and cleanſe the Body, and render it more inſtrumental to the Operations of the Soul. I deſire to be informed what Examples you have of Faſting in the Scripture, and whether it be now requiſite and profitable for a Chriſtian to Faſt, and what are the proper effects of it?*

Temp. It will be no trouble to me, but a delight to ſatisfie you in this Point according to my ability, as it is my Office: Know then, that Faſting is a Practice frequently recommended in the Book of God, and warranted by the Examples of ſundry good and holy Men: We read, that *Moſes* faſted forty Days and forty Nights in the Mountain, and tho' no mention be made of Faſting before the Flood, yet the Lives of Men

Men in that infancy of the World, in all probability was a daily Fast, or at least a continual abstinence from Flesh. So that what seems now so grievous and burthensome a Discipline, was then peradventure esteemed but a Natural and Universal Diet observed by all Mankind, whereby they preserved their Bodies in an inviolable Health and Vigor, prolonging their Lives almost to a thousand Years. But now, in these latter Ages of the World, the Bodies of Men are grown weaker, and Men count it a heavy task to fast once a Month, nay, once a Year seems too much for some dainty Constitutions. There were several occasions of Fasting among the People of God in old time: (a) There was a day of Attonement commanded to be yearly observed by the *Israelites* throughout their Generations for ever, in which day they were to fast and afflict their Souls from Even to Even. This was an Annual Day of Publick Humiliation, enjoyned to that People for ever. It was customary also to fast on any mournful occasion, as (b) *David* fasted when his Child lay sick. And the Men of *Jabesh Gilead* (c) fasted seven days, when they buried the

a *Lev.* 23. 27. 28, 29, 30, 31, 32.

b 2 *Sam.* 12. 16, 17.

c 1 *Sam.* 31. 13.

the Bones of *Saul*, and *Jonathan* his Son, under a Tree at *Jabesh*. And as soon as *David* heard the news of their death, both he and all the Men that were with him, took hold of their Clothes, and rent them: *And they mourned and wept, and* (a) *fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.* Moreover, the People of *Israel* used to fast in time of any Publick Calamity, and not only they but other Nations also, as the Inhabitants of the great City *Nineveh*, when the Prophet *Jonah* foretold the destruction of that stately City would come to pass in forty days, they *proclaimed a* (a) *Fast, and put on sackcloth from the greatest of them, even to the least: For word came unto the king of Nineveh, and he arose from his throne, and laid his robes aside, covering himself with sackcloth, and sitting in ashes. And he caused it to be proclaimed throughout Nineveh, (by the decree of the king and his nobles) saying, Neither let man or beast, herd or flock, taste any thing; let them not feed, nor drink water.*

a *Sam.* 1. 11, 12.

a *Jonah* 3. 5, 6, 7.

But besides these solemn and publick Fasts, we read of some private men who pra-

practised it, as the Prophet *Daniel*, (*a*) who fasted three full weeks, in which time he eat no pleasant bread, neither came flesh nor wine within his Mouth. And this Fast of his was so acceptable to God, that he sent one of his holy Angels to him, who saluted him with the title of, *a man greatly beloved*, bidding him not to fear or be troubled; *For*, says he, *from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. Now I am come to make thee understand what shall befal thy people in the latter days.* And when he had thus comforted and strengthened *Daniel*, he revealed many wonderful and secret things that should come to pass in the World. So that by these great favours shewed to *Daniel*, we may plainly see how acceptable Religious Fasting is to God. Many more Examples of this kind might be produced out of the Old Testament, but these may suffice to shew that Fasting was a duty often practised by the People of God, and by Holy Men under the Law of *Moses*. And the Gospel recommends it from the beginning to the end, by the examples of Christ, and *John the Baptist*, of *Peter*, *Paul*, and the rest of the Holy Apostles, as

a *Daniel* 10. 2, 3.

as well as by their Counsels and Exhortations, nothing more frequently inculcated than this duty of Fasting, throughout the Writings of the New Testament.

And without all doubt it is now as requisite as ever it was; since we are liable to the same Infirmities, exposed to the same Temptations, and beset with the same Dangers as the former Christians were, against all which evils, Fasting is the proper Remedy. Fasting mortifies the Body, and tames Concupiscence; it quenches Lust, and kindles Devotion; it is the Handmaid of Prayer, and the Nurse of Meditation: It refines the Understanding, subdues the Passions, regulates the Will, and sublimates the whole Man to a more Spiritual state of Life. It is the life of Angels, the enamel of the Soul, the great advantage of Religion, the best opportunity for Retirements of Devotion. Whilst the Smoak of Carnal Appeties is suppress'd and extinguish'd, the Heart breaks forth with Holy Fires, till it be burning like the Cherubim, and the most extasied order of pure and unpolluted Spirits. These are the proper and genuine effects of Religious and frequent Fasting, as they can witness, who make it their private practice.

Tend. Consc. *You have made me in love with*

with Fasting, by giving so fair an account of it, and discovering its good Consequences to the Soul and Body, and I am resolved to make tryal of it myself hereafter, for in my opinion, as you describe it, it causes a Man to draw near unto God, while his Soul, being by Abstinence and Fasting withdrawn (as it were) from the Body, and abstracted from all outward things, retires into herself, and in the secret Tabernacle within, she sits under the Shadow of the Divinity, and enjoys a more close Communion and intimate Union of God.

When *Tender-Conscience* had made an end of these words, he began to think of his Journey; and giving them all his thanks for the kind entertainment he had met with in this place, and especially for their edifying discourse, he rose up to take his leave; then they rose up with him, and accompanied him to the Armoury, which stood by the Gate, and there they Armed him all over with Armour and Weapons of Proof, as was the custom to do to all Pilgrims, because the rest of his Journey was like to be more dangerous, the ways being infested with Thieves and Robbers, with Sons of *Belial* and Murderers, also with Fiends and Devils. Also they gave him his Pass which he had delivered to them at his first coming thither; now they had all

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set their hands to it, to confirm and strengthen it the more, bidding him be sure to have a great care of it, so they conducted him to the Gate, and wishing him a prosperous Journey, he parted from them with Tears in his Eyes.

Now I saw in my Dream, that *Tender-Conscience* went forward a good pace, till he came to the brow of the Hill, where the way lay down into the Valley of *Humiliation*, but because it was steep and dangerous going down, he was forced to slacken his pace, and lean hard upon his strong Crutch, yet he was apt to slip, and could hardly stop himself from running, or rather tumbling down the Hill, but at length, with much ado, he got safe to the bottom, and came to the Valley of *Humiliation*. Now all this Valley was a kind of Marshy, Boggy Ground, and was at this time all overflowed with Water, so that there was but one way to pass through it with safety, and that was over certain Planks fastned to Stumps or Posts, and joyned one to another, that is, the end of one Plank to the end of another, for it was but one Plank's breadth all the way, and that a very narrow one; this Sett of Planks was called the Bridge of *Self-Denial*, and it reached quite over the Valley of *Humiliation*: Now the

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Waters were very high and touched the Planks; nay, in ſome places they covered them ſo, that a Man could hardly diſcern his way. The ſight of this dangerous and narrow Bridge did not a little diſcourage *Tender-Conſcience*; but conſidering that it grew toward Night, he was reſolved to venture over: So on he went couragiouſly, but a very ſlow pace, becauſe of the exceeding narrowneſs of the Planks, which alſo now and then would ſeem to yield and bend under him, which often put him in a fright, leſt they ſhould break, and he be drowned in the Waters. And the more to increaſe his trouble, when he was got about half way over, the Air was all hung full of Nets, and Traps, and Gins, which were placed ſo low, that a Man could not walk upright, but he muſt be caught in ſome of them; theſe were planted here by the Prince of the Power of the Air, to catch ſuch Pilgrims in as were high-minded, and walked with ſtretched-out Necks; therefore when *Tender-Conſcience* perceived the danger that was ſpread before him, he ſtooped down, and crept along upon his Hands and his Knees, and ſo eſcaped the Nets and the Gins; and he had this advantage moreover, that he could go faſter in this manner, and more ſecurely, without dan-

danger of tottering over on either side of the Planks into the Water, as he was often like to do, when he walked upright. In this manner crawled he along, till he was almost got over, when he saw several Boats making towards him on either side of the Bridge, and in the Boats there were Men that rowed them, who hollowed and called after *Tender-Conscience*, but he regarded them not, for he was afraid lest they were some of the Robbers or Murderers which infest that Country, and therefore he kept on his pace, but they rowed hard after him, and shot several Arrows at him, some of which miss'd him, others he received with the (*a*) Shield of Faith that was given him out of the King's Armoury;

a *Ephes.* 6. 16

now the Names of these Men who rowed in the Boats, and shot at *Tender-Conscience* so fiercely were, *Worldly Honour*, *Arrogancy*, *Pride*, *Self-conceit*, *Vain-glory*, and *Shame*. Which last happen'd to let fly an Arrow that wounded *Tender-Conscience* slightly in the Cheek, fetching up all the Blood in his Face, but did him no greater harm; so at length he got to the end of the Bridge, and then he was past the danger of the Nets and Gins, so that he could now walk upright, and that upon dry ground, and he went on singing:

Through many toils and dangers I have run,
Much pain and hardship I have undergone;
Yet still my God has mingled sweet with sower,
Oft times he smil'd, when he did seem to lower:
O'er Hills and Dales he leads me by the Hand,
Through Bogs and Fens, by Water and by Land;
He feeds, and cloaths, and arms his Pilgrims still,
Protecting them from danger, death and ill:
Tho' Satan spread his Nets, and lay his Gins,
To trap the Soul in labyrinth of Sins,
Yet, by God's grace, I have escap'd his Wiles,
The humble Pilgrim Satan ne'er beguiles;
Humility the Soul's sure Refuge is,
The lowest step that leads to highest bliss.

Then I saw in my Dream, that *Tender-Conscience* entered the Valley of the Shadow of Death, and Night overtook him, so that his Feet stumbl'd in the dark, and he was ready to fall into the Ditch, or the Quag, which were on each side of the narrow Way, but being in the midst of Summer, the Sun arose within few hours, and so he enjoyed the day-light, which was exceeding comfortable to him, tho' he met with dismal and frightful objects, for the Valley is of it self very dark, and there hang perpetually over it such black and thick Clouds of Confusion, that what for them, and what for Death, who spreads his

his Wings over this Valley, the Sun gives but a very dim and faint light here, yet that which shined at this time, served to light *Tender-Conscience* along the hollow dreadful way, where he heard, as he went along, a continual howling and yelling; but at length he got clear of all, and came to the end of the Valley, even to the place where *Christian* saw Blood, Bones, Ashes, and mingled Bodies of Men lying on the Ground, but now they were buried and a Pillar was erected in the Place, as a standing Memorial of the Cruelties that were acted by the two Gyants, that lived in the Cave hard by this place; there was an Inscription on the Pillar also, giving an account of all the righteous Blood that had been shed in the World on the Score of Religion, from *Abel*'s to that day: There was also a Summary of all the bloody Sanguinary Laws that had been enacted on that account by cruel Tyrants, as by *Pharaoh*, *Nebuchadnezzar*, *Darius*, *Antiochus*, *Nero*, &c. There was a Relation of a Woman and her seven Sons, that were all barbarously tormented with exquisite Tortures, and afterwards put to death, because they would not taste of Swines Flesh, contrary to their Conscience and the Law of God; on the same account also a vene-

rable old Man, called *Eleazar*, was cruelly ſcourged to death by the command of the Tyrant. Many more curious Memorials were there ingraven on this Pallar, which *Tender-Conſcience* took great delight to read. Now the Name of the Pillar is *Hiſtory*, and hard by it, even over againſt the Cave of the two Gyants, *Pagan* and *Pope*, there is another Cave, wherein *Tender-Conſcience* ſaw a middle-aged Man ſitting, of a mild, grave, and venerable Countenance, and his Name was *Reformation*: Now it was this Man's charge to look after this Pillar, and to ſee that no injury be done to it, by the Thieves and Robbers that infeſt that Road, nor by any of Gyant Pope's Party, for he maintained a great Army under Ground, his Care being of a vaſt extent, and his Army uſed ſometimes to iſſue out and commit great Spoils and Ravage in the Neighbouring Countries. But now *Reformation* kept as ſtrong a Party as he, and had as much room in his Cave to lodge them in, and ſometimes they would fall out and Skirmiſh, ſometimes come to Pitch'd Battel, and then the Ground would be afreſh ſtrewed with dead Bodies, and ſtained with Blood, till they were buried out of the way. All this *Tender-Conſcience* learn'd from one that came out of the Cave of

of *Reformation*, and fell into discourse with him, telling these and many other matters to him as they stood talking by the Pillar. At length the Man having understood, that *Tender-Conscience* came from the Valley of *Destruction*, and was going to the Heavenly *Jerusalem*, was very inquisitive after his Country, and the place of his Birth: For, said he, I have heard my Father say, that I was born in that Country too, and brought from thence very young, and when my Father came to this place, he left me in the custody of *Reformation*, with whom I have continued ever since, and what is become of my Father, I know not, nor whether I shall ever see him again or no; but I remember he used to talk of going to the *Celestial City*, which I suppose is the same place whither you are now travelling, and therefore if you will accept of my company, I will gladly travel along with you, having great hopes of seeing my Father there, or hearing some Tidings of him; and besides, they say it is brave living in that City, and that it is the richest place in the World, therefore I would fain go along with you in hopes of getting into that famous City to dwell.

Tender-Conscience. I like your motion very well, for I have travelled alone hither-

to, which made the way ſeem more tedious to me, and a Companion in the reſt of my Journey would divert Melancholly, and we ſhould incourage each other in our Pilgrimage. But I muſt acquaint you with one thing firſt, and that is, That your Journey will prove ineffectual, I doubt, unleſs you came in by the *Wicket Gate*, that is at the head of the narrow way, and can produce your Certificate, or Paſs, from the *Interpreter:* For, as I am certainly informed, the King has given ſtrict Orders, that none ſhall be admitted into the Heavenly City, that are not thus qualified.

Then *Seek-Truth* (for ſo was the other Man called) reply'd: I have a Paſs by me which my Father procured for me when he brought me along with him, and he told me he had it from the *Interpreter*, giving me a ſtrict charge to have a care of it.

Tend. Conſc. What was your Father's Name, and from whence came he?

Seek-Truth. His Name was *Little-Faith*, and he came from the Town of *Sincere*.

Tend. Conſc. Oh, I believe I have heard talk of him; if it be the ſame Man that I mean, there goes a Report, as if he were robbed in a place called *Dead-man's Lane.*

Seek-Truth. I hope not ſo, for I am ſure he

he had ſtore of Silver and Gold about him, beſides ſome very rich Jewels; nay, I may ſay he carried his whole Eſtate about him, ſo that if he were robbed upon the Road, he is utterly ruin'd and undone: I am very much concern'd at the ſad News, and ſhall not be at reſt till I have inquired farther about it. Therefore, if you pleaſe, let us haſten to go forward in our Journey, and 'tis ten to one, but I ſhall be more particularly informed of this matter by the way. I will only call two or three more Friends of mine who are very deſirous to travel toward the Heavenly Country, and would be glad to take the opportunity of your good Company: So he ran into the Cave, and called for *Zealous-Mind*, *Weary-o'th'-World*, *Convert*, and *Yielding*, who all came out to know what he would have.

Zealous-Mind. Have! ſays *Zealous-Mind*, you may be ſure, that 'tis no hurt he would have, when *Seek-Truth* calls us.

Seek-Truth. No, my Friends, I call you for your good, I hope, and to fulfil your own wiſhes; for you have often told me how deſirous you were all to travel toward the Heavenly *Jeruſalem*, and now here is a Man going that way, that wou'd be glad of your Company; for my part, I am reſolved to go along with him, do you as you pleaſe.

Weary-o'th'-World. And I, said *Weary-o'th'-World*, for here is nothing in this Country but Trouble, Vexation, Cares, Grief, and all manner of Evil, I would not tarry a day longer in it, if I might be a King; come, let's be jogging.

Convert. I burn with desire to go to that glorious place, of which I have heard such renowned things, I care not what hardships I undergo, nor what torments I suffer, provided I may get thither at the last.

Yielding. And for my part, I like your companies so well, that I will go with you to the end of the World with all my heart. For you talk so wisely, and tell such pretty Stories, that you have won my very Heart; I am ready to melt, when I hear *Seek-Truth* discourse of such strange things as are in the Heavenly Country, and tell his Father's Travel from the Valley of *Destruction*, and how kindly he was entertained by the way at some good Houses.

Seek-Truth. Well, if you are all agreed, come follow me, and I will bring you to the Man that is now on his Pilgrimage to *Zion*, he stands not far off from our Cave's mouth, hard by the Pillar of *History*. So they all followed him with one consent, and went out of the Cave, where they found *Tender-Conscience* waiting for their appearance;

rance; then they went up to him, and saluted him one by one, and after some Questions pass'd on both sides, they all set forward together.

Now I saw in my Dream, that as they were going up a kind of rising ground, they saw before them a Man walking an even moderate pace, and they made haste to overtake him, for by his gate they guess'd he was no ordinary Man, as a certain wise Man observed, *By a Man's gate you may know what he is.* So when they came up to him, they saluted him courteously, and he returned their Salutation with an Air which discovered the Tranquility and Peace of his Soul. Then *Tender-Conscience* said to him, *Sir, If a Stranger may take the liberty to ask you a Question, I intreat you to tell me, whether your Name be not* Spiritual-Man, *for I think I have seen you before, and was told, that you were called by that Name?*

Spiritual-Man. Yes, said *Spiritual-Man*, I am the same you take me for, and though your knowledge of me be but as yet imperfect, yet I very well know you and all your Company, and am glad to see you so far in your Journey towards the Heavenly City, whither we are all a going.

Tend. Consc. *I do not wonder, that you*

know me and my Fellow-Travellers here with me, for I have heard a very learned and holy Man, one Paul *the Apostle,* a 1 *Cor.* 2. 15. *say, That you know* (a) *all things, and judge all things; and therefore I am very glad, that we are all so happy as to overtake you upon the Road: I hope we shall have your good Company to our Journey's end.*

Spiritual-Man. With a very good Will, for it is my delight to keep Company with those that set their Faces *Sion*-wards, and are going thither, as I perceive you are at this time; but I spy a young Man in your Company, who, I doubt, will not be able to go through this tedious Journey, but will either faint by the way, or turn aside with the Flatterer, or take up his abode in *Vanity Fair.* Then turning himself to *Yielding*, he said unto him, *Young Man, You are the Person I mean, do you think you shall be able to hold out to the Heavenly* Jerusalem?

Yielding. I make no doubt of it, Sir, for I find my self in good health, and as able to foot it as any of the Company.

Then they went on together till they came to a great Wilderness, where were several Paths leading divers ways, so that had it not been for *Spiritual-Man* (who alone knew the right way) they had wandered no doubt into some dangerous parts

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or other, and either been devoured by Wild Beasts, or taken Prisoners by some cruel Gyants, whose Castles stood in the remote corners of this Wilderness. This made them all shew a great deal of respect and obedience to *Spiritual-Man*, and esteem him as their Guide and Patron. So they went along together till they came to a place where was an Altar built, and there was Incense burning thereon; and the smell of the Incense was very fragrant, refreshing the Spirits of the Pilgrims. Then *Spiritual-Man* spake to this effect: My Brethren, You must know that this Wilderness is much haunted with Wild Beasts, as also by Thieves and Murderers, Spirits and Hobgoblins, which oftentimes assault poor Pilgrims in the Night-time, and sometimes by Day: Now had we taken any other Path, we had been in danger of falling into their clutches; but now, I hope, there will be no such danger, if you will follow my counsel.

Tender-Conscience. *We will readily obey thee in all things, for we see that thou art a Man of God, and hast the mind of Christ. Tell us therefore what we shall do to be safe from the dangers that threaten us in this place?*

Spiritual-Man. You see this Altar of Incense here perpetually smoaking, and send-

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ing up Clouds of a ſweet ſmelling ſavour to Heaven. Now the Smoak of this Incenſe keeps off all Spirits and Hobgoblins, and the Fire upon the Altar keeps off all Wild Beaſts. If then you would be free from the dangers of Wild Beaſts, let every Man take a Coal from the Altar, and carry along with him; and if he would be free from the Spirits and Hobgoblins, let him take of the Incenſe that is in the Treaſury of the Altar, and carry it along with him, and as he travels through the Wilderneſs, let him often kindle a Fire with a Coal from the Altar, and burn the Incenſe therein, ſo ſhall he be protected from all evil. Let him awaken the Spirit of Prayer, and kindle true Devotion in himſelf, by making good uſe of the Grace of God: For the Heart of a devout Man, and one that fears God, is an Altar of Incenſe always ſending up Holy Ejaculations, which are a ſweet Savour, or Perfume before God. Such a Man attracts the Divine Bleſſing and Protection.

Tend. Conſc. *But how ſhall a Man pray? In form, or without? with words, or in ſilence?*

Spiritual-Man. That you may be the better ſatisfied in this Point, you ought to conſider, that Prayer is the Soul's Diſcourſe, or Converſation with God. Now, ſeeing that

that God knoweth all things, and discerneth the secret Thoughts of our Hearts, it is a thing indifferent in private Prayer, whether we use words or no, for the Soul may discourse and converse with God as well in silence as with words, nay, better sometime, because silence preserves her Attention, and prevents wandering thoughts, whereas when the Soul is occupied in Verbal Prayer, it often proves little better than Lip-service; as God complained of old, *This people serve me with their Lips, but their Hearts are far from me.* But however, this silent or mental Prayer is a gift which all men are not capable of. Some have not that Recollection of Spirit, that composedness of Mind as to Pray in this manner, and it is convenient that such Men should use words. But whether they use a set Form or no in private Prayer, is not material, only let me give this seasonable Caution, that those who use extemporary Prayer be careful of committing any Indecency, by uttering improper Expressions, vain Repetitions, or using too many Words. Which must needs be offensive to the Divine Majesty, who knows our necessities before we declare them, and only requires an humble and fervent application

tion of our hearts to him for what we ſtand in need of. All the fine Words in the World without this, all the Rhetorical Flouriſhes, the Elegant Cadences, the Softeſt Periods without this, are but as ſounding Braſs, and a tinckling Cymbal in the Ears of God. And therefore good was the advice of *Solomon: When thou comeſt into the houſe of God, let thy words be few, and be more ready to hear than to offer the ſacrifice of fools.* Intimating hereby that multiplicity of words in Prayer, are but the Sacrifice of Fools. And a greater Man than *Solomon* has ſaid, *(a) When ye pray, uſe not vain Repetitions, as the Heathens do; for they think that they ſhall be heard for their much ſpeaking. Be ye not therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.* And therefore the Form of Prayer which Chriſt here preſcribed them as a pattern, was very ſhort, but comprehenſive, including in leſs than an hundred words, all the ſeveral parts of Prayer, as Adoration, Thankſgiving, Petition, Oblation, Interceſſion, *&c.* And this, no doubt, he preſcribed for a pattern to others, that all who call upon God, may do it in reverence and Godly modeſty, uſing but few words, and thoſe pithy and ſignificant, comprehenſive

a *Matt. 6. 7, 8.*

henſive and full, proper and becoming the Majeſty we addreſs ourſelves to.

Tender-Conſc. You have given me great ſatisfaction as to this matter, which has often diſturbed my mind, and kept me at too remote a diſtance from God, not knowing certainly how to pray acceptably; but now I am convinced that God requires chiefly the Heart; for it is but reaſon that he who is a Spirit, and the pureſt of all Spirits, ſhould be ſerved in Spirit and in Truth. Which cannot be done where the Heart goes not along with the Lips, and if it does, then it matters not whether it be in a ſet-form of Words or no; the fervency and attention of the Mind, the regularity of the Affections, and the lawfulneſs of our Petitions being the chief things regarded by the Sovereign Majeſty of Heaven.

Seek-Truth. How happy am I that light into ſuch good Company; I have been long a ſearching and inquiring into the Nature and Obligation of Chriſtian Duties, and particularly this of Prayer, which puzzles a great many good well-meaning People; but I never met with ſo much comfort and ſatisfaction as now I have found in your Diſcourſe.

Weary-o'th'-World. I approve of what has been

been ſaid concerning Prayer; for I find ſo many defects in the beſt of my Devotion, that I have no heart to venture on Vocal Prayer at ſometimes; for if I ſhould, my Heart would afterwards check me with putting an affront upon God, whilſt in the midſt of paſſionate Words, and devout Expreſſions, my Thoughts were inployed clear another way, while my Tongue chatter'd like a Magpy to God, my Heart was upon the Devil's ramble, ſtarting a thouſand vain and fooliſh Thoughts amidſt the moſt Serious and Religious, the moſt Fervent and Pious words of the World. I know not how it fares with other People, or what advantages they may find, but for my own part, ſo long as I carry Fleſh and Bloud about me, I cannot preſume to be free from diſtractions, alienation of mind, coldneſs, indifference and impertinent ſuggeſtions, even in the calmeſt minutes, the moſt recollected ſeaſons, and the ſevereſt application of my mind to the Duty I am ingaged in. Much leſs can I hope for an Immunity from ſuch failings, when I give the reins to my Tongue, and ſuffer my Lips to prate over a multitude of formal Words. For then I find it falls out to me, as I have heard ſay it does to Muſitians, who by long accuſtoming themſelves to play on any Inſtrument

ſtrument, at length gets ſuch a habit, that they can run over their Familiar Tunes, without minding or giving attention to what they are doing. Not that I hereby condemn the uſe of Vocal Prayer, for without doubt it is expedient for ſome People, and in a manner neceſſary in the publick Worſhip of God, where many People are to joyn together in offering up the ſame Petitions, Thankſgivings, Interceſſions, *&c.* which cannot be performed without a form of Words, which are the only proper means of conveying our conceptions and thoughts one to another, and conſequently making each other ſenſible what we all Pray for. In ſhort, my Judgment is, that it is all one in reſpect of God's hearing us, whether we uſe Words or not, in Publick, or in Private; but for the ſake of Humane neceſſities, Words are neceſſary in Publick, and a fervent attention of Mind is abſolutely required both in Publick and Private, as the only efficacious means to render our Prayers acceptable to the Divine Majeſty.

Then I heard in my Dream, that as they walked along the Wilderneſs, the Wild Beaſts roared and ſent forth hideous noiſes, which put ſome of them into no ſmall Diſorder and Conſternation; but the reſt who had more courage heartned them on. So

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at last they got out of the Wilderness, and came in sight of the Town of *Vanity*, where *Faithful* was put to death for his Testimony to the Truth. Now the Town was very Magnificent and Stately to the Eye, full of Temples and other Publick Structures; whose lofty Towers being adorned with Gold and other costly Embellishments, made a glittering show in the Sun-shine. Likewise it was exceeding large and populous, so that there was a perpetual noise to be heard at a distance like the roaring of the Sea, because of the multitude of People that were in it, the Chariots and the Horses that were always running up and down the Streets. Which made poor *Yielding* think it was the City whither they were all a going. He was so taken with the glorious Figure this Town made, that he could hardly contain himself from running thither before the rest of his Company. Which when *Spiritual-Man* perceived, he said,

Part 1. *p.* 120.

Spiritual-Man. Young man, mistake not this place, for it is not the Heavenly City, as you imagine, but a meer Counterfeit: it is *Babylon*, the Town of *Confusion* and *Vanity*: Though our way lies through it, yet we are not to take up our Rest there:

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We may abide there for a ſhort time, as in an Inn, but we muſt not think of ſetling there for ever.

Yielding. Sir, I thought by the deſcription that had been given me of the Heavenly *Jeruſalem*, that this had been the very place indeed, but now you have ſatisfied me to the contrary.

So the Pilgrims went forward and entred into the Town, but they met with a great many Affronts and Injuries by the way, by reaſon of the ſtrange Dreſs they were in, and becauſe they had not the Mark of the Beaſt in their Foreheads, nor in their right Hands, as all the Inhabitants of the Town had. Therefore the Boys hooted and halloo'd at them, and gathered a Rabble about them; nay, ſome of the graver ſort threw Dirt upon them as they went by their Doors, they mocked and derided them, they faſtned all manner of Slanders and Reproaches upon them, and very few there were in all that place that ſhewed any compaſſion, or common civility to them. But this did not at all diſhearten any of them, ſaving the Young Man to whom *Spiritual-Man* ſpoke laſt, whoſe Name was *Yielding*. He indeed being diſcouraged by the inhoſpitable Humour and Carriage of the Townſmen toward his Companions,

ons, and being ſtrongly invited, by a very courteous-ſpoken Man, to leave that giddy-brain'd Company of Fools, (for ſo he term'd the Pilgrims) and come and dwell with him, and he ſhould find all things to his content; he accordingly complied, and forſaking his Company followed the Man, who conducted him to a Tavern in the Market-place, and ſending for ſome of his boon Companions, they fell to Carouſing and making Merry; alſo they drank Confuſion to the Pilgrims that were going to the Heavenly City; but *Yielding* got little by the bargain, for being ſurfeited with exceſs of Wine, he died ſuddenly in the Night-time.

In the mean while the reſt of the Pilgrims paſſed through the Streets of the Town, moleſted on all hands by the rude ſort of People, and unpitied of them that according to their Age and Stations, ought to have ſhewn more Wit and Humanity. Thus they went on, till they came to a place called the *Exchange*, where the Merchants uſed to meet and traffick; there were Men of all Nations and Families, Men of all Tribes and Languages, each one buſie in his particular Occupation, or Commerce. But when the Pilgrims came amongſt them, they all with one accord

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left off their business and talk, and stood gazing on these Strangers, saying among themselves, *What Country-men are these that appear in so strange a Dress, so differing from all that use to frequent this place?*

Then I saw in my Dream, that *Zealous-Mind*, one of the Pilgrims, stood up and spoke to the Multitude, saying, Men and Brethren, Partakers of the same Flesh and Blood with us, why stand ye gazing on us, as though some new thing had happened unto you, which you had never seen or known before? Have you forgot the days wherein *Christian* and *Faithful* passed through your Town, whereof the one was burned for the Testimony which he bore to the Truth; and the other, though imprisoned, yet by the mighty power and providence of God, escaped your Rage and Malice? Are these things out of your memory already? Or are your Records silent in the matter? We are come upon the same account as they, and are going to the same Country, whither they bent their Course. Therefore wonder not at our unusual dress; for it is necessary that all those who travel *Sion*-ward, should be apparell'd after the fashion of that City, that so their entrance thereinto may be easie, and without blame. This is the reason why

why we are not cloathed after the manner of this Town, or of this World, for we have no abiding City here, but we ſeek one to come, *whoſe builder and maker is God.* After *Zealous-Mind* had made an end of ſpeaking, ſome of the Merchants left their Affairs and joined themſelves unto the Pilgrims, others mocked and derided them. But they ſhook the duſt off their Feet, and departed from that place, and the Merchants that had left their Merchandize went along with them. And the People followed them out of the Town hallooing and hooting at them, but they remembring the Saying of Chriſt, [*Curſed is he that hath ſet his hand to the plough of the kingdom, and looketh back*;] regarded not the ridiculous Noiſe they made, but kept on their Courſe in the King's High-way, neither turning to the right-hand, nor to the left, but walked directly forward in the way of the Lord, till they came to the Plain of *Eaſe* where the Merchants hearkned to the inticing words of *Demas*, and were perſwaded to go down into the Silver-Mine to dig for Treaſure that corrupteth; but the reſt of the Pilgrims would not turn aſide out of the way, to follow after filthy Lucre. Yet they had not gone far, before one of them, whoſe Name was *Weary-o'th'-World*

World, was turning about to look back toward the Silver-Mine, when *Spiritual-Man* espying him, catch'd hold of his Arm, as he was facing about, and ſtopp'd him, ſaying, *Brother, here is a ſight juſt before you, which will convince you of the danger of looking back in this place:* So he ſhewed him the Pillar of Salt, into which *Lot*'s Wife was turned, which ſtood directly before them on the way-ſide. Then *Weary-o'th'-World* thanked him for his friendly admonition and aſſiſtance, confeſſing, that he was tempted with a thought of Covetouſneſs, which made him attempt to look back toward the Silver Mine, but that he was glad he ſo timely prevented both his Crime and his Puniſhment, by ſhewing him the Example of *Lot*'s Wife, who for looking back on *Sodom* was turned into a Pillar of Salt.

Now in my Dream I ſaw that the Pilgrims went forward till they came to the River of God, their way lying along by the River-ſide, where grew Trees bearing all manner of delightful Fruits, which the Pilgrims taſted to their wonderful refreſhment; they alſo drank of the Waters of the River, whoſe Vertue is to rejoyce the Heart more than Wine; and there being pleaſant green Paſtures all along the Banks of the River, they lay down ſometimes to repoſe

repose themselves there, and then rose up to prosecute their Journey; coming at length to the place that led down to *Doubting-Castle*, which was demolished in the days of *Christiana* her Pilgrimage; so they passing by the Stile that *Christian* and *Hopeful* went over, when they were taken Prisoners by Gyant *Despair*, kept the High-way, never stopping, till they came to the delectable Mountains, where they again refreshed themselves in the Gardens and Vineyards, eating freely of the Fruits that were growing therein. Now as they went up these delectable Mountains, they went at last to a Mountain that was at the top of all the Mountains, and established above the rest of the Hills, and it was called the Mountain of the House of the Lord. Now there were Shepherds feeding of their Flocks, all over this Mountain, and there were Men of all Nations, Tribes and Languages walking up and down on the Mountain, and sometimes they talked with the Shepherds, at other times they talked one among another.

So I saw in my Dream, that as the Pilgrims went along the High-way, there stood some Shepherds by the way-side, tending of their Flocks, and the Shepherds asked the Pilgrims whence they came, and whi-

ther

ther they were going. To whom *Spiritual-Man* reply'd, *Sirs, we come from the Valley of Destruction, and are going to the Celestial Country.*

Shepherds. Ye are welcome thus far in your Journey, for now you are on the Top of the delectable Mountains, even on the Mountain of the Lord's House, and here be Men of all Nations, Tribes, and Languages, that are going the same Journey with you, only they tarry a while here to take the Air of these delectable Mountains, and to partake of the Fruits that grow on this Holy Ground, which are good to refresh and strengthen them after their wearisome Travel. Moreover, we Shepherds have Remedies for all the Diseases that Pilgrims are subject to in their toilsom Journey, and we minister freely unto them of such things as we have, giving Advice and Physick to the Sick, opening the Eyes of the Blind, the Ears of the Deaf, and loosning the Tongues of the Dumb, causing them to shew forth the Praise and Glory of God. To this end are we placed here, and our Tents are open to all Comers, where we entertain the Stranger, the Fatherless, and the Widow, the Rich and the Poor, the Weak and the Strong, the Young and the Old, at the King's Cost, who prepares a Table

for all that will come to it, and hath made up his Stewards to portion out to every one what they need; we have Milk for Babes, and Meat for them that are ripe of Age. Our doors are not ſhut day nor night, neither do we ceaſe crying out: *Ho! every one that is Thirſty let him buy Milk without Money, and Wine without Price. For the Lord hath prepared a Feaſt of fat Things, of Wine well refined, and he inviteth all Men to his Table.*

Then the Shepherds conducted them into their Pavilions, and ſet before them ſuch Dainties, as they had not met with before in all their Journey: So they eat and drank chearfully, and were mightily refreſhed, and afterwards the Shepherds invited them to walk out and take the Air of the Mountain, which they did, and found it the wholeſomeſt, pureſt, and pleaſanteſt Air in the World. For it was perfumed with the Odour of Oranges and Lemmons, Pomgranates and Citrons, with all manner of Spice-trees, which grew upon the Mountain in abundance; ſo that what with the admirable Dyet, and what with the delicious Air of this place, their ſtrength was renewed like Eagles, for they reſted there with the Shepherds two or three days, who ſhewed them good Hoſpitality, for they had all things in common among themſelves.

ſelves, and therefore the Pilgrims went freely up and down from one Tent to another, and were kindly received every-where; for this is *Emanuel*'s Land, the Holy Mountain of the Kingdom of Peace, where their Spears were turned into Pruning-Hooks, and their Swords into Plough-ſhares, every one ſitting peaceably under his own Vine, and under his own Fig-tree, and no Man did harm to another, but all liv'd together in Unity, Love and Peace. The Shepherds alſo ſhewed them many wonderful things of the Mountain, as the Hill of *Error*, and the Hill of *Caution*, and when the time came that the Pilgrims were deſirous to purſue their Journey, the Shepherds had them to their Overſeer, whom the King had ſet over them, even one of their Brethren, and a Shepherd: To this Man they brought the Pilgrims, who when they came before him, bleſſed them, ſaying, *Peace be unto you*; and when the Shepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a certain Rich and Sovereign Oyntment, which would exceedingly ſtrengthen them in the reſt of their Journey. Then the Pilgrims bowing down their Heads to the ground took their leave of the Venerable Old Man, giving him thanks

for the kindneſs he had ſhewed them.

Then the Shepherds went along with them and ſhewed them the door in the ſide of the Hill, which is a by-way to Hell; and lent them their Perſpective-glaſs to take a Proſpect of the Celeſtial City through it. Which when the Pilgrims had a glimpſe of, they were raviſhed at the ſight of ſuch glorious things, and longed to be there, wherefore they deſir'd the Shepherds to give them leave to depart; which was granted them, only the Shepherds firſt gave them directions concerning the way, bidding them have an eſpecial care leſt they ſlept upon the Enchanted Ground, which they muſt needs paſs through before they could arrive at the Heavenly City, and it lies juſt on this ſide the Region called *Beulah*.

Moreover, I ſaw in my Dream, that the Pilgrims having bid adieu to the Shepherds, went down from the Mountain into the Plain, having a large Valley before them; which was called the Valley of *Vain Opinions:* Now as they were going through this Valley, they ſaw a Company of Men before them, and as they drew nearer, they could hear them talk very eagerly one to another, as though it were about ſome weighty matter. So when they came up to them, they perceived that the Men were talking about

about the King of the Country, which made them diſpute very paſſionately, and with a great deal of heat: One aſſerting that the King was of his Opinion; another, that he was of his Judgment; a third ſaid, that he only had the right underſtanding of the royal Mind, Will, and Pleaſure, and each Man quoted ſome Article or Sentence of the King's Statute-book, in Confirmation of what he had ſaid: So that there was a great noiſe and hurly-burly amongſt them, inſomuch as they were ready to go together by the Ears, while every one thought himſelf in the right, and all the reſt in the wrong: Thus contended they, till *Spiritual-Man* ſpoke to them and ſaid: *Good People, what is all this Clamour for?* Then they all ceaſed their loud talking, and gave attention to what he would ſay, who thus proceeded,

Spiritual-Man. I hear you very vehement and earneſt in controverſie about the King's Pleaſure, one ſaying, he knows beſt, and another, that he is beſt acquainted with it. This puts me in mind of the Words of Chriſt, where he ſays, (*a*)

If any man ſhall ſay unto you, Lo, here is Chriſt, or lo he is there, believe it not: For there ſhall ariſe falſe Chriſts, and falſe Prophets,

(*a*) *Mat.* 24. 23, 24, 25, 26, 27.

and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very Elect. Behold, I have told you before: Wherefore, if they shall say unto you, Behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. Therefore I have reason to judge you all as Deceivers and false Prophets, since you so exactly make good the Characters which our Lord has given them. For whereas one boasteth that he knows the King's Mind; another, that he is the best Interpreter of his Will; ye are all out of the way of Truth, the King's Mind is with none of you, Christ is not among you: 'Tis the Shepherds who are his Privy-counsellors, who know the Secrets of the Kingdom, go ye therefore and feed with the Flocks, and frequent the places where they lye down at Noon, so shall ye learn Knowledge, and preserve your Feet from stumbling into Error. And having spoken these words, he turned from them with all his Company, and kept on their way over the Plain; now they had not gone far, before a Man bolted out upon them from a little Cave on the side of the High-way, which was called the Cave

of

of *Natural Speculations*, and the Name of the Man was *Human Reason*. So he asked them whence they came, and whither they were going? To whom *Spiritual-Man* made answer, *We come from the Valley of* Destruction, *and are going toward the Heavenly* Jerusalem, *and shall be glad of thy company, if thou wilt go along with us.*

Human Reason. I am designing for the same place my self, and would gladly accept of any good Company; but I suppose you intend to go the same way as yonder Shepherds shewed you, who know no more of it than the Man in the Moon, but only 'tis their Livelihood to tell a parcel of strange Stories to Strangers and Travellers, making them believe, that they are Servants to the King, and that it is their Office to entertain Pilgrims, and give them directions for the way. They pretend also to give them a prospect of the Heavenly *Jerusalem* through a Perspective-glass, and to shew them one of the Mouths of Hell, whereas they are a pack of meer Juglers and Religious Cheats, amusing the credulous and unwary Traveller with Fictions and Romantick Stories of Heaven and Hell, and using Enchantments to delude them in their way thither, casting a mist before their Eyes, when they pretend to give them a

glimpse of the Glories of that place. For that is a deceitful Glass through which you looked, and presents you not with the true appearances of things, as I can prove at large, if you will be pleased to hear me out. Nay, I can demonstrate before your Eyes, without the help of any Glass, the Scituation and Beauty of the Celestial City, and shew you the neareſt ready Road thither, as plain as that two and three make five.

Spritual-Man. *Thou art as blind as a Beetle thy self, and wilt thou pretend to direct us in the way to a place which thou never sawest nor knewest? Go, get thee into thy Den again, and go not about to seduce poor harmless Pilgrims, for we will not hearken to thy insinuating discourse, but keep on our way, as the Shepherds directed us.*

Tend. Consc. Nay, pray let us hear what the Man can say for himself, for he seems to be a smart Man and no Fool. And therefore I would fain hear his Reasons.

Spiritual-Man. *Your curiosity is dangerous and may cost you dear, therefore pray be perswaded to turn away your Ears from hearing of Vanity and Delusions. You have run well hitherto, do not halt so near your Journey's end.*

Tend. Consc. I cannot be satisfied in my mind, unless I hear this Man's Arguments, for he seems to have something extraordinary in his very Face, and more in his Words.

Zea-

Zealous-Mind. *To the empty are empty things; if this Man be so obstinate, that he will tarry and hear this Fellow prate, let him tarry alone, why should we lose time for his folly? Let us hasten forward to run the Race that is set before us.*

Spiritual-Man. No, Brother, let us rather bear one anothers burdens, and so fulfil the Royal Law of Christ our King. Let us pity his Infirmity, as *Paul* exhorts us in the like case: *(a) Brethren*, says he, *if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thy self, lest thou also be tempted.* And another Apostle saith, *(b) Brethren, if any of you do err from the truth and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.* Now therefore since this our Brother is tempted with a vain curiosity to hear the Arguments of *Human Reason*, let us stay a while, and I will undertake to confute him, which will be more to our Brother's profit than if he had never heard him speak. Go to then, said he, turning to *Human Reason*, let us hear what thou hast to argue against the way that we are going.

a *Gal.* 6. 1, 2.

b *Jam.* 5. 19, 20.

Human Reason. Then *Human Reason*, putting on a grave and serious Countenance, spoke as follows: Gentlemen, It is not manly to fall into a passion, and abuse a stranger, before you have a just cause given you, especially when you are ignorant of, or may mistake his Quality. I am sprung of a right Noble and Illustrious Family, and as ancient as any in the World, by my Father's side. *Understanding* is my Father, who is a Prince and Courtier, and of near kin to the Royal Family of Heaven. Therefore, as you are Gentlemen, I hope you will use me with that respect which is due to my Birth and Extraction, and not run me down with reproachful Names and scurrilous Language.

Spiritual Man. Cry you mercy, Sir, I know your Father very well, and honour his Noble Birth and Illustrious Quality, but give me leave to tell you, your Mother is but of mean and obscure Quality, and a Notorious Strumpet, and therefore you must excuse us if we esteem no better of you than a Bastard, or at best a very degenerate Son, a Mungrel breed, partaking more of your Mother's Vices than your Father's Vertues, who surely was much overseen, when he suffered himself to be debauched by such a common Drab as she. Her Name was *Sence*, the Daughter of *Ani-*

mal Life, an old doting Sot, that minded nothing elſe but eating, drinking, and ſleeping, his Birth-place being no better than a Dunghil; this was your goodly Grand-father by your Mother's ſide. Now he uſed to proſtitute your Mother, when ſhe was young, to all Comers and Goers, and, among the reſt, the Prince your Father fell in love with her once upon a time, and lay with her, and begot you. So that you have no ſuch reaſon to glory in your high Birth, but rather to be aſhamed of your Father's infirmity in committing folly with ſuch an Adultereſs as your Mother. Beſides, what ſignifies your being his Son, unleſs you were alſo indued with his Princely Vertues? And he himſelf loſt thoſe Vertues after he had defiled himſelf by Copulation with your Mother. For he was once quick-ſighted as an Eagle, but now his Eyes are dim: in this you reſemble him to the life, for you are pore-blind. He was active and ſincere, but now dull and treacherous: in this alſo you are like him, for you are heavy and ſlow in all your Operations, and as uncertain and wavering as a Weather-cock. I could take notice of a great many more ill Features and Qualities in you, but that it would be too tedious and irkſome to the Company.

Zea-

Zealous-mind. *Ay, ay, 'tis not worth while to loſe ſo much time in talking to this Impoſtor, when we are in a Journey.*

Weary-o'th'-World. No indeed, Brother *Spiritual-Man*, no more it is; and were you but half ſo tired as I, you would not ſtand reckoning up this Fellow's Genealogy, nor making Compariſons between him and his Father. I long to be at my Journey's end; come, let's be jogging.

Spiritual-Man. *Have patience, my Brethren, whilſt this Man and I diſcourſe the Point farther, for the ſake of* Tender-Conſcience, *who ſeems to be ſtagger'd at his firſt words, and has an itching deſire to hear what he can ſay for himſelf; perhaps he will have a better opinion of the Man, if we ſhould refuſe to converſe with him, he might think, that we were aſham'd or afraid to ſtand the brunt of his boaſted Demonſtrations, and ſo would conclude the truth is on his ſide. Therefore, for his ſake, have patience a while, and I doubt not but I ſhall convince this Man of his error, and make him hold his peace, if not recant his ill-grounded Opinions, to the glory of God, and the edification of us all, eſpecially of poor wavering* Tender-Conſcience.

Then they agree to tarry and hear out the Diſpute between them: So *Spiritual-Man* bid *Human Reaſon* wave all farther preambles

ambles about his Birth and Family, and fall upon the Point in hand, making as quick a diſpatch as he could of this matter.

Human Reaſon. Well then, I tell you in ſhort you are out of your way, and if you will follow my directions, I will ſhew you a far nearer and more ſecure Road to the Heavenly Country. I believe and know there is a God, as well as you, and worſhip him day and night, but I take not up this Belief, nor practice this Worſhip on other Mens Credits, I do not blindly pin my Faith on other Mens Sleeves, nor worſhip God according to the Traditions of Men, as you do: But I lay a ſure Foundation of my Faith, I behold and contemplate this wonderful and glorious Fabrick of the World, and by a regular deduction, I trace the Footſteps of an Eternal Divinity, whil'ſt climbing up the Chain of Inferiour and Second Cauſes, I at length faſten on the uppermoſt link, and clearly ſee the firſt and ſupream Cauſe, Source and Spring of all things viſible and inviſible. Thus as common bodily Objects are the firſt and lowermoſt of this Chain of Cauſes, ſo my Senſes are the firſt and loweſt ſtep to my Faith, whil'ſt by a Chain of Rational Inferences I joyn the firſt and laſt things together, and I make my Senſes, Reaſon, and Faith

Faith to be all proportionably ſubſervient to the Adoration I pay the Eternal Godhead. Thus I obſerve a due Order in letting that which is Natural firſt take place, and then afterwards that which is Spiritual. Whereas you take a quite contrary Courſe, and ſo do all that hearken to thoſe blind Guides, the Shepherds on yonder Mountain. For they teach you to begin at the wrong end, and laying aſide the Service of your Senſes and Reaſon, which are the Eſſential Properties of your Nature, to believe by an implicite blind Faith, the Doctrines and Opinions of ſuch a number of Men, pretending they were divinely inſpired, and not only ſo, but to believe Doctrines that are Diametrically oppoſite to your Reaſon and the common Sence and Experience of the whole World. As for Example, they Teach, and you muſt Believe, that one can be three, and three are but one, contrary to the firſt Principles of natural Reaſon: That God is Man, and Man is God, that a Virgin could conceive a Son without the help of a Man, and after her Child-birth remain a Virgin: With many more Opinions of the like nature, inconſiſtent in themſelves, and with other fundamental Principles of Nature.

Tender-Conſc. *If all be true as this Man ſays,*

says, then for ought I see, we are guilty of down-right Popery, for I have heard many wise and learned Men say, that the great secret of that Religion is to make its Proselites believe by a blind implicite Faith, things directly contrary to common Sense and Reason, and if we are guilty of the same Error, wherein do we differ from the Papists? For my part I am wonderfully taken with this Man's Discourse, he speaks home to the purpose, and I can't see what can be objected against it, nor how he can be answered.

Spiritual-Man. Be not carried away with every wind of false Doctrine, but let your Heart be established in the Truth. Be not credulous, but examine well his Discourse, and you shall find it all Sophistry and Deceit, as I shall make apparent, if you will give me the hearing.

In the first place therefore, he goes upon a wrong ground in supposing our Reason to be perfect in exercising itself upon its proper Objects. Before the Fall of *Adam* indeed it was so, but now 'tis imperfect and frail. It was then one intire shining Diamond, but now 'tis shatter'd into pieces. We only retain some fragments, or sparkles of the original Jewel; we can boast of nothing but some broken Remnants of Reason escaped from that fatal Shipwrack of Humane Nature, which still

float

float up and down in a Sea of Uncertainties. We grope as in the dark, and can hardly discern the things that are familiar with us. Our Notions of things natural are liable to a thousand mistakes, our Inferences loose and incoherent, and all our Faculties turned upside down. Our Discourse commonly is rather Rhetorick than Reason, and has either a smatch of the Serpent's subtle Sophistry, or the Woman's soft and insinuating Eloquence; these generally supply the place of true Masculine Reason, while the Sophist does but mimick the Philosopher, and both they and the Orator act the Divine. As this Man has done in his specious and formal Accusation of the Shepherds, and Vindication of his own Way. For,

In the second place, Suppose we grant his Ground to be good, and that Reason is perfect in its exercising its self on its proper Objects, yet his Inferences from thence are but the efforts of his Eloquence and Sophistry, while he would indeavour to perswade us, that Divine and Supernatural Things are the Objects of Natural Reason also. It is just the same thing as if he would go about to convince us, that we may hear with our Noses, and see with our Ears. We may as well do this, as discern Divine and

and Supernatnral Things by Natural and Human Reason. God has indued us with different Faculties, suitable and proportionable to the different Objects that ingage them. We discover Sensible Things by our Senses, Rational Things by our Reason, Things Intellectual by Understanding, but Divine and Celestial Things he has reserved for the exercise of our Faith, which is a kind of Divine and Superiour Sense in the Soul. Our Reason and Understanding may at some times snatch a glimpse, but cannot take a steddy and adequate prospect of things so far above their reach and sphere. Thus by the help of Natural Reason I may know there is a God, the first Cause and Original of all things; but his Essence, Attributes, and Will, are hid within the Vein of Inaccessible Light, and cannot be discerned by us but through Faith in his Divine Revelation. He that walks without this Light, walks in Darkness, tho' he may strike out some faint and glimmering Sparkles of his own. And he that out of the gross and wooden dictates of his Natural Reason, carves a Religion to himself, is but a more refined Idolater than those who worship Stocks and Stones, hammering an Idol out of his Fancy, and adoring the Work of his vain Imagination. For

this

this reaſon God is no where ſaid to be Jealous, but upon the account of his Worſhip. To this end was he ſo particularly nice (if I may ſo ſpeak with reverence) in all thoſe ſtrict Injunctions he laid on the Children of *Iſrael*, as to his Worſhip. He gave to *Moſes* in the Mount an exact Pattern of the Tabernacle and all its Veſſels, Inſtruments and Appurtenances: He preſcribed the particular Times and Seaſons, the peculiar Manner, Rites, and Ceremonies of his Worſhip, not a tittle of which were they to tranſgreſs, under pain of Death. Now what needed all this Caution and Severity, if it were a matter ſo indifferent, as this Man makes it, how God is Worſhipped? He thinks if by patching up half a dozen Natural Reaſons together he can prove a Deity, and pay ſome Homage, or Acknowledgment to him as ſuch, that all is well with him; nay, that he is in the neareſt and moſt ready way to Heaven; in the mean while concluding that we go round about, if not a quite contrary way, who take up our Religion on no leſs Credit and Authority, than that of Divine Revelation. This he calls laying aſide our Senſes and our Reaſon to believe by a blind and implicite Faith, the Doctrines and Opinions of a certain number of Men pretending to be Divinely

Inſpired

Inſpired, and not only ſo, but believing Doctrines Diametrically oppoſite to our Reaſon, and the common Senſe and Experience of the whole World. But, tell me, O vain Man, how do we lay aſide our Senſes and our Reaſon, when we uſe both in a due Subordination to our Faith? Faith it ſelf comes by hearing, which is one of our Senſes: We hear the glad tydings of the Goſpel preached to us, and our Hearts are brought into Subjection to the Power thereof; Natural Reaſon taught us to believe there is a God, but Faith teaches us how to believe in him, and how to worſhip him. The things which we believe of him are indeed far above our Senſe and Reaſon, but not contrary to them: Nay, in this our Senſes and Reaſon are inſtrumental to our Faith, that when we hear or read of the Miracles which were done by Chriſt and his Apoſtles, our Reaſon tells us they could not be done but by the mighty Power of God, and that God would not by ſuch Miracles give teſtimony to a Lye, therefore conſequently our Reaſon teaches us to believe that Chriſt and his Apoſtles were really ſuch as they profeſs'd themſelves to be: He the Son of God, they his Servants, and Men inſpired by the Holy Ghoſt. And conſequently that all their Doctrines were

True.

True. How then can I ſtumble at the Doctrine of the Trinity, the Incarnation of Chriſt, his being Conceived without help of a Man, and brought forth by a Virgin, ſhe remaining a pure Virgin? Thus far my Reaſon is ſerviceable to my Faith. The one leads me by the hand to the Viel, the other draws it back, and diſcovers all the ſacred Myſteries. Yet ſtill let Reaſon keep her diſtance, ſhe is but the Hand-maid, Faith the Miſtreſs: Senſe and Reaſon attend in the outer Courts of the Temple, but Faith enters into the Holy of Holies. Now without Faith it is impoſſible to Pleaſe God. Faith is the evidence of things not ſeen, the ſubſtance of things hoped for. This is that Faith which thou, O *Humane Reaſon*, haſt ſo much contemned and villified! This is that Faith which the Shepherds recommended to us, this is that Perſpective-glaſs through which we ſaw the Glories of the Celeſtial *Jeruſalem*. Therefore ceaſe henceforward to ſpeak evil of the way of the Lord; ceaſe to pervert the Souls of ſuch as ſeek the Lord in Sincerity and with an humble Faith. When he had made an end of theſe words, *Tender-Conſcience* burſt out in Tears for Grief and Joy; for Grief that he had ſuffered his Mind to be warp'd by the ſeducing Eloquence of *Hu-*

man

mane Reason, and for Joy that *Spiritual-Man* had so well answered and confuted his Arguments, which made him address himself thus to *Spiritual-Man:*

Tend. Consc. I am heartily sorry that my foolishness should hinder all the company of so much time, while we might have been a good way in our Journey; now I am fully satisfied that *Humane Reason* is but an *ignis fatuus* to the Mind, a false Light, a Deceiver, and therefore let us leave him to his Den of Shadows, and prosecute our Journey.

Then I saw in my Dream that they went forward while *Tender-Conscience* sang,

Vain Human Reason *boasts himself a Light,*
Tho' but a wand'ring Meteor of the Night;
Bred in the Bogs and Fens of common Earth,
A Dunghil was the place of his high Birth;
Yet the Impostor would aspire to be
Esteem'd a Son of noble Pedigree;
Vaunting his Father's Titles and high Race,
Tho' you see Mungrel written in his Face.
A better Herald has unmask'd the Sham,
And prov'd a Strumpet was the Jugler's Dam:
In vain he seeks on Pilgrims to Impose,
In vain he strives to lead them by the Nose;
The Cheat's discover'd, & bright Truth prevails,
When humble Faith does hold the Sacred Scales.

Rea-

Reason and Sence are but deceitful Guides,
A better Convoy God for us provides.
Celestial Truth dwells in th' Abyss of Light,
Wrapt up in clouds from Human Reason's *sight.*
He that would see her as she's thus conceal'd,
Must look by Faith, believing what's reveal'd.
Reason may well at her own Quarry fly,
But Finite cannot grasp Infinity.
Rest then my Soul, from endless anguish freed,
Nor Reason is thy Guide, nor Sence thy Creed.
Faith is the best Ensurer of thy Bliss; [*miss.*
The Bank above must fail, before the Venture

Now as they went along, they came to the place where the Flatterer had seduced *Christian* and *Hopeful* out of the Road into a By-way, which might easily be done, for tho' it were a By-way, yet it seemed to lye as streight before them as the true way. But however, our Pilgrims had the good fortune to escape the way that led to the Nets, by means of *Spiritual-Man*'s company, who had a shrewd insight into that Road.

Now I saw in my Dream, that they had not gone far, before they all began to grow very drowsie, insomuch that *Weary-o'th'-World* began to talk of lying down and taking a Nap. At which *Convert*, who had not spoken a word since they parted from the Cave of *Reformation*, till this time fetch'd

fetch'd a deep ſigh and wept bitterly, but amidſt his Tears he called out very earneſtly to *Weary-o'th'-World*, warning him not to ſleep in that place. This ſudden paſſion, and extraordinary carriage of *Convert*, who had been ſilent all the way before, made every body curious to learn the occaſion of it, and *Spiritual-Man* deſired him to acquaint the Company with the occaſion of this ſudden motion. Then *Convert*, telling them if they would eſcape Death, or very near danger of it, they muſt not offer to ſleep on that ground; promis'd them to give an account of his Life in ſhort, and deſir'd them to give good attention to his words, which would be a means to keep them waking. So he began:

Convert. You may remember the Shepherds, at parting, among other good and wholſome advice, bid us have an eſpecial care not to ſleep on the Enchanted Ground. Now when I ſaw ſome of the Company inclined to ſleep, I call'd to mind the Shepherds Exhortation, and alſo my own former miſcarriage in this point, which made me burſt forth into Tears, to think how far I have gone back from Heaven-ward, by reaſon of ſleeping in this place; and what danger you would all have run, ſhould you but have lain down on this Enchanted Ground,

Ground, for this is the place the Shepherds told us of.

Spiritual-Man. *Bleſſed art thou of the Lord, O happy young Man, who haſt prevented us from ſleeping in this place; pray entertain us with a Relation of your paſt Travels, for I perceive by your diſcourſe, that you have been this way before now.*

Convert. 'Tis poſſible that you may have heard of one *Atheiſt*, that met *Chriſtian* and *Hopeful* a little way off from this place, as they were travelling toward the Heavenly City. I am the Man, though my Name be now changed, neither was that my proper Name, but was given me after my ſleep on the Enchanted Ground. For my Name before was *Well-meaning*, and now my Name is *Convert*: I was born in the Valley of *Deſtruction*, and brought out from thence very young by my Father, but as we came along by that Man behind us, even by *Human Reaſon*, I was ſo pleaſed with his deluding Diſcourſe, that my Father could not get me along with him, but I muſt needs tarry a while to converſe with *Human Reaſon*, telling my Father, that he being old and crazy, I ſhould ſoon overtake him. But *Human Reaſon* had ſuch inticing ways with him, that I had no power to leave his company a great while,

nay,

nay, and at last when he saw that I would go, he would needs accompany me to this place, and at parting he gave me something to drink out of a Viol, which he told me was an excellent Cephalick, and good against all the Distempers of the Brain, to which Travellers are liable, by reason of Heats and Colds, and the like; and so he took his leave and went back to his Cave. But he was no sooner gone, when I fell asleep on this Ground, whither through the influence of that Liquor he gave me, or through the nature of the Vapours which arise out of the Ground, I know not, but my sleep seemed very sweet unto me; and I believe I had slept my last here, had I not been used from my Child-hood to walk in my sleep: For getting up in my sleep, I walked back again the same way by which I come, till I was quite off from the Enchanted Ground, and there I met with *Christian* and *Hopeful*, who were going forward to Mount *Sion*. So when they had told me whither they were going, I fell a laughing heartily at them, calling them a hundred Fools, for taking upon them so tedious a Journey, when they were like to have nothing for their pains, but meer Labour and Travel. Now all this while my Brains were so stupified with

that Liquor which *Human Reason* had made me drink, that I was not sensible I had been asleep, but was as one in a Dream, and my Fancy was possessed with an imagination that I had been as far as any Pilgrims could go, but could find no such place as the Heavenly *Jerusalem*, and therefore I believe there was none, and so I told them, but however they would not hearken unto my foolish words, but went forwards on their Journey, and I kept on my course backward till I came to the Town of *Vanity*, where I took up my Lodging for a great while, till once upon a time, being at one of the Publick Shows in the Fair, I was struck with a Thunder-bolt from Heaven, which had almost cost me my life, for I was forced to keep my Chamber a whole Year upon it. Now in this time of my confinement, I began to think of my former life, and the miserable condition I was in, if it should please God to take me away; this made me weep day and night by my self; I fasted also, and prayed, and humbled my self before the Lord in secret, and I vowed a Vow unto God, That if it would please him to restore me health again, I would undertake a Pilgrimage to Mount *Sion*, the first opportunity that I could meet with to have Company. So God

God heard my Prayer, my Vows and my Tears, and reſtored me again in a little time, and I walked abroad, and ſoon left that wicked Town, and remembering that I had an Acquaintance or two in the Cave of *Reformation*, Men of Sober Diſpoſitions, and Religious Lives, I reſolved to go and ſee them, if perhaps I might prevail upon them to go along with me. So I went accordingly to the aforeſaid Cave, and found my two Friends there, whom I often broke my Mind to about this Matter, but they put me off till we could get more Company, telling me that it would not be long before ſome Pilgrims would come by, which made me long for the happy hour when I might hear of any Travellers that were going that way; in the mean while I abode in the Cave, and converſed with a great many Men there, and amongſt the reſt I prevailed on *Zealous-Mind* and *Yielding* to go along with us. For my Friends Names were *Seek-Truth* and *Weary-o'th'-World*, whom we have in our Company now. So when *Tender-Conſcience* came by, and was looking on the Pillar of *Hiſtory*, *Seek-Truth* hapned to ſee him, and knowing by his Habit that he was a Pilgrim, he preſently ſtruck up a Bargain with him to bear him Company, and call'd the reſt of us out of

the Cave, a little way off from which we overtook *Spiritual-Man*, and ſo we all joyned Company and came along together, not one of us but *Yielding* being loſt. He muſt needs follow the Seducer in the Town of *Vanity*, and ſo got Surfeit with exceſs of Wine which kill'd him.

Now I ſaw in my Dream, that the Pilgrims by this time were got over the Enchanted Ground, and entered into the Country of *Beulah*, whoſe Air was ſweetned with all manner of Aromatick Perfumes; which revived their drooping Spirits, grown heavy and almoſt ſtupified with walking over the Enchanted Ground. Here were Trees growing, whoſe Fruits never fade away, and whoſe Leaves are always green. In this place there is a perpetual Spring, the Birds always Singing, the Meadows adorned with Flowers, and all things abounding that are delightful. For it lies within ſight of *Paradiſe*, and the ſhadow of the Celeſtial City reaches to it. Here they walked and comforted themſelves with the pleaſures which this goodly Land afforded, reflecting back upon the toils and hardſhips they had undergone, they ſolaced themſelves with the thought that now they were near their Journey's end, and within plain view of the Celeſtial *Jeruſalem*, which they had

had so long, and so fervently desir'd to see. The farther they walk'd, the plainer might the Glory of that place be seen, and the more earnestly did they long to come to it. So that they spurr'd one another forward with comfortable words, saying, *Come let us go up to the House of the Lord, our feet shall be standing in thy Courts, O* Jerusalem. *In the sight of Angels we will sing unto thee, O Lord, and will adore in thy Holy Temple.* And as they passed along, they came to certain Vineyards which belong'd to the King; and those who had the Custody of the Vineyards invited them in, saying, *Come in, ye blessed of the Lord, and taste ye the wine that rejoyces the heart of (a) God and man.* So the Pilgrims went into the Vineyards and drank of the Wine thereof, which inebriated them with Love and Joy, with Desire and Hope to see the King's Face, of whom the Keepers of the Vineyards told them many glorious things, saying, that he was the fairest among ten thousand, therefore the Virgins loved him, and ran after the odour of his Oyntments. They said also, that he was a great Lover of Pilgrims, and that he himself took upon him once to be a Pilgrim. Many more good commendations they gave

a *Judges* 9. 13.

of him, which made these Men impatient till they got to the City; so they left the Vineyards and went forward, and run as it were for their Lives, thus they continued running till they came in sight of the Gate, but in a kind of a bottom they were stopped by a River which was very deep, and had no Bridge to go over it.

Moreover, I saw in my Dream, that there sat a multitude of Men, Women, and Children of all Nations, Tribes and Languages on the Banks of the River, and many were in the River. So when the Pilgrims came down to the River-side, they sat down likewise on the Bank, and began to question one another how they should get over; also they asked of some that were sitting there before them, whether there was no other way to go into the City. And they answered them no. Then they were greatly perplexed in Mind, to think how they should do to get over this River. But *Weary-o'th'-World* said unto his Companions, Be not discouraged because of the River, for I will venture in first, and according as it fares with me you may act. If I get over in safety, then ye may securely follow, but if I sink and perish in these deep Waters, then you have your choice before you: Do what seems

ſeems good in your own Eyes. So he boldly ruſhed into the River, plunging himſelf over Head and Ears in a Moment, and they never ſaw him ariſe again: which did greatly diſhearten the reſt of the Pilgrims, and they knew not what to do, or which way to turn themſelves. Whilſt they were thus Diſconſolate and Melancholly, there came flying to them a Man in bright cloathing, who ſaid, Peace be unto you, let not your hearts be troubled, becauſe of the Man who juſt now entered the River, and preſently ſunk out of your ſight. His Name is *Weary-o'th'-World*, and his Circumſtances anſwer his Name: For he has a long time lain under great Diſcontent, becauſe the Affairs of this Life went not ſmoothly on his ſide, he has met with a great many Croſſes and Loſſes, Vexations and Troubles in the World. He has been croſſed in Body, Soul, and Eſtate; in Wife, Children, and Friends: Now all theſe together made him weary of the World, and reſolved to go out of it. But he ſuffered none of theſe things for Righteouſneſs ſake, or for the Name of Chriſt, but for his own Ambition, Covetouſneſs, and Envy, which made him odious to all People that knew him; nay, he thereby put himſelf out of the Protection of Provi-

dence, ſo that nothing thriv'd which he took in hand. His Corn was blaſted in the Field; his Barns were burned down to the Ground, when they were filled with the Fruits of a plentiful Harveſt. His Body was afflicted with many Diſeaſes, which were occaſion'd by his Luſts. His Wife and Children curſed him to his Face, becauſe of his Tyranny and Cruelty. His Friends and Neighbours mocked and derided at his Calamities. And all things went againſt him. So in a pet he took up a reſolution to leave the World, but he did it not for the love of God. Which was the reaſon why you ſaw him ſink in the Waters of this River and riſe no more. It is not enough to be weary of the World, but to be weary of Sin is that which is acceptable in the ſight of God, and of great Price. Beſides he ought not preſumptuouſly to have ruſhed into the River himſelf without Orders, but ſhould have waited till the King's pleaſure was manifeſted to him, as you ſee many ſitting along the River-ſide, and waiting for the King's command. And now I am ſent with a Meſſage to *Tender-Conſcience*, to tell him it is the King's pleaſure he ſhould come over next. So *Tender-Conſcience* prepared himſelf to obey the King's Summons, but his Heart panted and all his Limbs

Limbs trembled to think of what was become of *Weary-o'th'-World*, and for fear he ſhould ſink likewiſe. Whom, when *Spiritual-Man* ſaw in this Agony, he comforted him, bidding him be of good chear, ſaying, You are not the firſt, neither will you be the laſt that muſt paſs through this River, all that have been before you ſince *Adam* have been forced to go through this River, except *Enoch* and *Elijah*, and ſo muſt all that come after you: Death is a debt we all owe to God and Nature, and it muſt be paid one time or other, earlier or later. There is an appointed time for all Men once to die, and after death to come to judgment; therefore be not afraid of that which cannot be avoided.

Tender-Conſcience. I am not ſo much afraid of death, as of what will come after: I fear I ſhall never ſee the City of God, the Heavenly *Jeruſalem*, whoſe glittering Walls and Turrets raviſhed my Eyes, when we paſſed through the Land of *Beulah*. I fear I am going down into a Land of Darkneſs, where my Feet will ſtumble on the dark Mountains, a Land without Light or Order, where there dwells nothing but Sempiternal Horror and Confuſion. This is that which makes my Heart-ſtrings ready to break, and my

Knees to ſmite one againſt another. Oh, that ſome one would hide me till the fury of his Anger be over-paſſed! Oh, that he would protect me in the ſecret of his Tabernacle! And ſhelter me under the ſhadow of his Wings! For yet a little while, and the Eye that ſeeth me ſhall ſee me no more. And with that word he enter'd the River, and finding the Water ſhallow at firſt, he was comforted, but as he waded along they roſe up even to his Mouth and Noſtrils, ſo that he could hardly fetch his breath; then he cried aloud, ſaying, Save me, O God, for the Waters are come into my Soul: I ſink in deep Mire, where there is no ſtanding; I am come into deep Waters, where the Floods overflow me. Make haſte to deliver me, O God; make haſte to help me, O Lord. My Fleſh and my Heart faileth, but God is the ſtrength of my Heart and Portion for ever. Thus cried he, and ſtill waded on till he came to the middle of the River, where he could find no bottom, ſo that his Head was covered with Water, and he had ſunk away, had not the Shining One, that invited him, come flying to his aſſiſtance, and catching him by the Hair of the Head, held his Head above Water till he came over toward the oppoſite Bank, where it grew

ſhallower, and he began to walk with eaſe, till he got clear out of the River, and when he ſtood upon the Bank on the other ſide he leaped for Joy, finding himſelf ſo marvellous light and active, that he thought he could fly, for the Garments which he wore all the way were very heavy, and they fell off from him in the River, ſo that now he was as light as a Bird.

Now I ſaw in my Dream, that the Shining One had no ſooner ſet him on the ſhallow ſide of the River, but he went to the other ſide, and bid *Spiritual-Man*, *Zealous-Mind*, *Seek-Truth*, and *Convert*, follow him into the River, which they all did, whilſt the Shining One flew over their Heads to the other ſide, where *Tender-Conſcience* ſtood encompaſſed by five, or ſix Men in bright cloathing. So the four Men waded through the River with different circumſtances; for *Spritual-Mind* having been in deep Waters before, though not altogether ſo deep as theſe, had got ſome skill in Swimming and keeping his Head above Water; but poor *Convert* and *Seek-Truth* were at a great loſs, when they came toward the middle of the River, where the Waters were at the deepeſt, ſo that they cryed out for help unto him that is able to ſave, and their Prayer was heard,

and

and a hand was reached forth which buoyed them up till they came to the ſhallow ground. So they walked through the reſt of the River with eaſe, and came to their Brethren on the other ſide; but as for *Zealous-Mind* he thought to get over ſafer than any of them, and therefore privately he had gathered a bundle of Reeds, which grew by the River ſide, and he reſted himſelf on them, but when he came to the middle of the River the Violence of the Current carried away his Reeds, and he ſunk to the bottom, and ne'er was ſeen more. So in my Dream I asked one that ſtood by me, what was the Reaſon that he who had appeared ſo forward all along in his Journey, ſhould now ſink at laſt? And he anſwered me, It is not enough to be Zealous and Forward, but to be Humble and Charitable alſo is requiſite. This Man was of a fiery Temper, and had a Zeal indeed, but it was a diſorderly Zeal, not temper'd with Charity and Prudence. Likewiſe he truſted in his own ſtrength, as you ſaw by his leaning on the bundle of Reeds; now this was his Pride, for had he called on God for help, peradventure he might have been ſaved.

So I ſaw in my Dream that the four Men, even *Tender-Conſcience*, *Spiritual-Man*, *Seek-Truth*,

Truth, and *Convert* wellcom'd each other to that ſide of the River, and the Shining Ones wellcom'd them likewiſe; and there came a bright Cloud and covered them all, and they were carried up in the Cloud, through untracked paths of Air; and as they went up, the Men in bright cloathing told them, that they had watched over them all the way of their Pilgrimage, and had obſerved all their Actions, which were written down in a Book; and that they had ſaved them from many dangers, tho' unſeen by them. Thus the Cloud was carried up through the boundleſs Orbs above, and as they went through the Skies, they ſaw the glorious Stars ſhining like Suns in the Firmament. At length when they came near to the Heaven of Heavens, a Troop of Holy Ones came out of the City to meet them: Now the Foundations of the City was laid on the top of the Eternal Hills. And all round about it were Fields of endleſs Light, wherein the Saints and Angels walked; then they came to the place, where the Antient of Days was ſitting, whoſe Garment was as white as Snow, and the Hair of his Head like the pure Wool, his Throne was like the fiery Flame, and his Wheels as burning Fire. A fiery Stream iſſued and came out from before him. Thouſand

ſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him. Then they came up to the Gate of the City, and the Pilgrims were bid to call there, which they did accordingly, and one looked over the Gate, to whom the Men in bright Cloathing ſaid, *Theſe Men are come from the Valley of* Deſtruction, *theſe have gone through great Tribulation for the Love they bear to the King*; and they ſpoke to the Pilgrims to give in their Certificates, which they did, and the Certificates were preſented to the King, who gave Orders that the Gate ſhould be opened unto the Pilgrims, ſo they enter'd in, and juſt at the entrance one met them, and ſaid unto them, *Come in, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world, enter you into the joy of your Lord:* Then a multitude of the Heavenly Hoſts, with Harps in their Hands, met them, and ſang a Song which no Man underſtood, nor could ſing, but themſelves, and ſuch as are thought worthy to be admitted into that bleſſed Place. So I awoke, and behold it was a Dream.

FINIS.

AN ACCOUNT OF THE LIFE and DEATH OF Mr. JOHN BUNYAN, LATE

Inhabitant of the Town of *Bedford*, from his Cradle to his Grave. Wherein God's wonderful Mercies and Goodneſs towards him are lively ſet forth, and many other matters and things.

IN ſetting forth the Tranſactions of the Life of this memorable Perſon, I ſhall not go about, as Hiſtorians do, to ſearch out his Geneology, or reduce his Pedigree from many Ages paſt, and inumerate the Exploits of his Anceſtors: This I muſt ingeniouſly confeſs is a Task too hard for me to undertake; and indeed himſelf knew

knew little of his Fore-fathers, and the remoteſt of his knowledge reaching but to his Grand-father: But to paſs this by, as not much pertinent to our Matter, let it ſuffice, He was the Son of an honeſt poor labouring Man, who, like *Adam*, unparadiced, had all the World before him to get his Bread in, and was very Careful and Induſtrious to maintain his Family, eſpecially as much as in him lay, and his urgent neceſſity would admit, in a Vertuous way of Education; in order to which, he acquainted this Son of his early with his Duty towards God and his Neighbour, teaching him many Pſalms, Graces, and Prayers by heart, to ſeaſon him in his Infancy, making him attend his Devotion, when he hardly underſtood the meaning of it: And that he might the better be able to know the things that belonged to his Eternal Peace, and carry himſelf well through the Wilderneſs of this World to the Heavenly *Canaan*, (the Land of promiſed Joy and Pleaſure, after long Pilgrimaging in the deſarts of Labour, Trouble, and Sorrow, toſſed too and fro like a troubled Sea, by the various Tempeſts that ariſe from every quarter) he put him to School amongſt other poor Children, to learn what might ſuit his Capacity, where he appeared very prompt

prompt and tenacious, which overjoyed his careful Parents, who in the mean while were labouring to get an honeſt Support for him: But there coming divers Children to this School of ſundry qualities and degrees, in Manners and Education, ſome of them having very vicious Parents, had learned of them, as Vice is always ſooner ſucked in than Virtue, to Curſe and Swear, which was ſo habituated in theſe young Sinners, that Correction could not root it out.

Here it was that *John Bunyan*, by often playing and converſing with theſe offending little Ones, learned grievouſly to take the Lord's Name in vain, Curſe, and call evil Names, which neither his Maſter, nor his careful and much grieved Father could reclaim; for when fear had barred him from doing it, where he thought they might hear him, or be informed of it (ſuch was the ſeducing temptation of the grand Enemy of Mankind, to keep this tender Branch from being ingrafted into Chriſt the true Vine) it was ſuggeſted to him to do it in private, not thinking then that God, who ſees the very ſecrets of the heart, look'd upon him with Eyes of Obſervation, though not with Approbation: And thus he lived as one without God in the World,

and

and closed with that Spirit that works in the Children of Disobedience, which is no other but the Devil, who seeks by all manner of ways to bring poor Mortals into the miserable Gulf of eternal Perdition, into which his aspiring Ambition has thrown him headlong to Perdition, though the ruin of poor Mankind can do him no manner of good, but the rather incense Divine Vengeance to heap more torments on him in the end.

This bad beginning had this Man, who made so good an end; and although he at first took well his Writing and Reading *English*, never being acquainted with any other Language, yet when by evil Company he created to himself an evil Habit, his Loytering and Delays, together with the Tediousness that grew fast upon him, made him some few Years after, in a manner, forget all.

Having attained to some Years, his Father, to break him of ill Habits, put him to Work for his Living, thinking when his Body was imployed, his Mind would be intent upon the Occupation, and by degrees justle out the Conceptions of vain Thoughts, that are the Sources and Springs of Words and Actions. Accordingly he stuck to his Father's Craft, that is, to learn the

Myſtery of a Country Brazier, which deed, there, is but a ſmall degree from a inker, and ſo he was termed, the work-g part being in mending Pans, Kettles, &c. at the good Wives bring when they come the Market-Towns, being the greateſt their buſineſs; and tho here he was much ken up and buſied, yet he found time e-ugh to follow the ways of Wickedneſs, t God's mercy and wonderful goodneſs ight be more apparent in his Converſion, being brought home as a ſtray Sheep to Fold, through Saving-Grace. For as nſelf hath often, ſince his Converſion, nfeſt, with horror and deteſtation of him-lf, That when he was but a Child, or at ſt a ſtripling Youth, he had but few E-als for Lying, Swearing, and Blaſphe-ing God's Holy Name, which became en to him as a Second Nature, not conſi-ring that he muſt die, and one day give Account before the dreadful Tribunal the God of all the Earth, living as it re without God in the World, the oughts of which, when he, by the light Divine Grace, came to underſtand his ngerous condition, drew many ſhowers Tears from his ſorrowful Eyes, and ghs from his groaning Heart.

The firſt thing that ſenſibly touched him

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in this his unregenerate State, were fearful Dreams and Visions of the Night, which often made him cry out in his sleep in the Night, and alarum the House, as if somebody had been about to murther him, and being waked, he would start and stare about him with such a wildness, as if some real Apparition had yet remained; and generally these Dreams were about Evil Spirits, in monstrous shapes and forms, that presented themselves to him in threatning postures, as if they would have taken him away, or torn him in pieces: At some time they seemed to belch Flame, at other time a contiguous Smoke, with horrible Noise and Roaring.

This continued for some time, and there came others somewhat of another nature seeming more pleasing and alluring to intice those sweet darling Sins that so much bewitch the World, and carry Men away to the Pit of Destruction, as Carnal Concupiscential Desires, Thirst after Rich and Unlawful Gain, Vain-glory and Pomp with many others of the same black stamp; yet when he began somewhat seriously to consider, even these wrought darkness and confusion in his Soul, and took him with unaccountable tremblings, and unaccountable melancholly. Once he dreamt he sa

he face of the Heavens, as it were all on re, the Firmament crackling and ſhiver- g, as it were, with the noiſe of mighty hunders, and an Arch-Angel flew in the idſt of Heaven ſounding a Trumpet, and glorious Throne was ſeated in the Eaſt, hereon ſate one in brightneſs, like the orning-ſtar; upon which he, thinking it as the end of the World, fell upon his ees, and, with up-lifted hands towards eaven, cried, *O Lord God, have mercy up- me! What ſhall I do, the Day of Judgment come, and I am not prepared?* When imme- iately he heard a Voice behind him ex- eding loud, ſaying, *Repent.* And upon is he woke and found it but a Dream; t, as he ſaid, upon this he grew more ſe- ous, and it remained in his mind a con- erable time.

At another time he dreamed, That he was a pleaſant place, Jovial and Rioting, Ban- etting and Feaſting his Senſes, when im- ediately a mighty Earthquake rent the arth, and made a wide Gap, out of which me bloody Flames, and the Figures of en toſſed up in Globes of Fire, and fal- ng down again with horrible Cries, rieks, and Execration, whil'ſt ſome De- ls, that were mingled with them, laughed oud at their Torments; and whil'ſt he

ſtood

ſtood trembling at this ſight, he thought the Earth ſunk under him, and a Circle of Flame incloſed him, but when he fancied he was juſt at the point to periſh, one in white ſhining Rayments deſcended, and plucked him out of that dreadful place; whil'ſt the Devils cried after him to tear him with them, to take the juſt punishment his ſins had deſerved; yet he eſcaped the danger, and leaped for joy, when he awoke and found it but a Dream. Many others, ſomewhat to the ſame purpoſe, might mention, as he at ſundry times recalated them; but not to be tedious theſe for a taſte may ſuffice.

Theſe were the firſt beginning to bring him unto Chriſt; but there was yet a great Gulf between, that coſt him abundance of Labour and true Sorrow of Heart, accompanied with flouds of Tears, before he could attain the happy Region of a calm and quiet Conſcience, that lay beyond those Fears and Doubts he was to overcome.

He beginning now to have a ſight of his Sins, found them very grievous, ſo that he in a kind of deſpair, began to hearken to the Devil's whiſpers, who ſuggeſted that were greater than God would pardon, and turned his thoughts, the more to diſtract him, upon the fearful torments of Hell fire

fire, and put a palpable fear in him, that having abuſed and highly affronted ſo good and gracious a Saviour, he would turn his back upon him, and bar him the benefit of his Mediation and Meritorious Death and Paſſion, and that conſequently that Everlaſting Deſtruction from the preſence of an angry God muſt be his Portion, with Devils and Fiends, bound in Chains of Darkneſs, to the Judgment of the Great Day: Theſe things worked in his Mind like the ebbing and flowing of the Sea, and damped him many times all of a ſudden in the height of his Recreations and Jollitry, ſo that he would retire from his Companions and weep, but not ſo much for Sin, as for the trouble and affliction of his Mind; and the fooliſh vanity of his Heart made him go ſo far as to wiſh there was no Hell, and that if there were, that he might rather be a Devil, than one of the Damned, ſo to torment, and, as he fancied, not to be tormented; and the dark Clouds that over-ſhaddowed his Soul, yet obſcuring the brightneſs of God's Countenance from him, he ſtill, for all thoſe thoughts that at certain times came into his mind and ſtaggered him, continued in the very ſink and puddle of his ſins, and was not content to commit them himſelf, but drew others in,

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becoming the Head Leader of a vicious Company, that he might justly cry out with *Austin*, *O with what Companions have I walked the Streets of* Babilon! And although when he revelled in the Palace of Destruction, he strove to hide and extenuate his Transgressions, or set very light by them, yet when Grace had enlightned him, and the Convictions of his Conscience made him take Shame to himself, and give Glory to God, he would always freely confess, upon occasion, that he thought himself one of the worst of Sinners.

Thus he continued growing up to Man's Estate, spending and trifling away his Time and Money, so that Poverty very frequently afflicted him; yet God, who had a design to bring him out of this *Sodom* of Abomination and Uncleanness, took care not to let him utterly sink, with-holding him, with a fatherly tenderness and affection, from running head-long into the Snare that was laid to take his Soul.

He mainly shunned places of Devotion, and minded not the Sabbath; and it was tedious to him to hear any one speak of good things, or read Godly Books; and he could once have thrown up Cross, or Pile, whether he should be saved or damned; yet such is the Love of God to poor Sin-

Sinners, that in such a careless state he will not leave nor forsake them to their utter ruine, though he may draw the drak Clouds of his Anger over them for a time, and shut up the light of his Countenance from them, to make their Souls feel the heavinesse and bitternesse of their Sins, to alarum and awaken them from their Lethergy of Iniquity, and where mild Potions will not work, to use Soul-starting violent Ones, and let the loud amazing thunders of Terror be heard, before the still voice of Peace and Consolation.

Yet the Tempter had so blinded this Man, that although he could not abhor Sin in himself, so as to refrain it, yet he could reprove it in others; a thing very odd and strange you'll say; yet indeed it is what frail Mankind is too prone to, which our blessed Saviour Remarks, when he bid the Hypocrite take the Beam out of his own Eye, before he meddles with the Moat in his Brother's.

Mr. *Bunyan* thus continued till he arrived at twenty Years of Age, sometimes pleased with his course of sinning, and sometimes troubled and afflicted at it, being yet wavering, and unresolved what to do; yet in the end, the Flesh pleading powerfully, prevailed against the willingness of the

Spirit, and he made a Resolution to indulge himself in such carnal Delights and Pleasures as he was accustomed to, or that fell in his way; but notwithstanding all he did to stifle it, Conscience would ever and anon cry out of the Injury he did her, by indeavouring to oppress and stifle her with loathsome Sins, and laid before him his Ingratitude to God, his Maker and Preserver, who had delivered him out of many dangers, as from Drowning, the poison of a Serpent, and a fall into an exceeding deep Pit, as he was travelling in the Dark, from Sickness, and finally had sustained him by Food and Rayment, even to his own Admiration: For his neglecting his Business, and following Gaming and Sport-time, to put melancholly Thoughts out of his Mind (which he always could not do) had rendered him very Poor and Despicable; yet those few Friends he had, thinking that changing his Condition to a state of Marriage might reform him, urged it as a seasonable and comfortable Advantage; but the main thing was, that his Poverty and Irregular course of Life made it very difficult for him to get a Wife suitable to his Inclination; and because none that were Rich would yield to his Allurements, he found himself constrained to Marry one without any

any Fortune, though very Virtuous, Loving and conformably Obedient and Obliging, being born of good honeſt godly Parents, who had Inſtructed her, as well as they were able, in the ways of Truth and Saving-knowledge: and her Husband going on at the old Rate, ſhe endeavoured to make him ſee his wicked ways, and lay before his Eyes the vanity of Sin, and the danger that attended its Wages, being no leſs than Death, and that not Temporal but Eternal: And having two or three Books left her, which it ſeems was all, or the greateſt part of her Dowry; ſhe frequently inticed and perſwaded him to Read in them, and apply the Uſe of them to the reforming of his Manners, and the ſaving of his Soul.

To the voice of his Wife he hearkned, and by that means again recovered his Reading, which, by not minding before, he had almoſt loſt; but by this peruſal he profited little, as to matters of Religion, keeping on the old courſe: And when the unnatural Civil War came on, finding little or nothing to do, to ſupport himſelf and ſmall Family, he, as many thouſands did, betook himſelf to Arms, where a wonderful Providence prevented him from periſhing in his Sins, which he has often ſince acknowledged, with up-lifted Hands and

Eyes to Heaven: For in *June* 1645, being at the Siege of *Leicester*, he was called out to be one who was to make a violent Attack upon the Town, vigorously defended by the King's Forces against the Parliamentarians, but appearing to the Officer, who was to command them, to be somewhat awkard in handling his Arms, another voluntarily, and as it were, thrust himself into his Place, who, having the same Post that was designed Mr. *Bunyan*, met his Fate by a Carbine-shot from the Wall; but this little or nothing startled our too secure Sinner at that time; for being now in an Army where Wickedness abounded, he was the more hardned, that he was not singular, but had others as bad as himself: Yet one day I remember he declared, that the first Impulse upon his Mind, was the sharp rebuke of a Woman, who was herself reputed of a slender Vertue, who hearing him garnish his Discourses, as he termed it, with Oaths at the beginning and at the end, severely Reproved him, and admonished his Companions to shun his Conversation, or he would spoil them, and make them as bad as himself: This coming from one he so little expected it from, made him turn up himself, and constrained him, what through Shame, and fear of further Discourse, to be more wary in Speeches, so that

that by degrees that unprofitable Sin began to forſake him, to his own ſomewhat better Comfort, and the joy of his Friends: However, although this ſomewhat abated, yet ſo buſie was the Tempter, that in the room of it he thruſt in other natural Corruptions, and bridled him back from Heaven, and hindered from his ſight thoſe Joys God has ever in ſtore for returning Prodigals and repenting Sinners: However, he was often curbed, checked, and had grievous damps upon his Soul, by the Impreſſion of ſtrange Voices he heard, or ſuppoſed to hear, as falling from Heaven, being no doubt the Impulſions and Motions of God's Holy Spirit, to draw this Brand out of the Fire, that Satan had blowed up in his own corrupt Heart to Conſume him.

The grand Tempter of Mankind, finding theſe ebbings and flowings, and fearing at laſt to loſe his hold, reſolved to faſten on him, if poſſible, the ſtrong cords of Deſpair, inſinuating that he had already ſinned away his day of Grace, and that now there remained no hopes of Mercy, and that his indeavouring to Repent would be but in vain, ſeeing he had ſo grievouſly offended, cloſing his Eyes to thoſe comfortable Scriptures that ſhould have relieved him, and given him a taſte of God's Mercies to

returning Sinners. He went indeed to Church, and ſeemed there very devout, or rather demure, yet he no ſooner came without the Walls, but he haſted to his Companions, and to his Revels and Diſports, which were uſually on the Sabbath-day; but once when he was at that buſineſs, a chilling Fear and Horrour ſeized his Soul, he fancying a Voice from Heaven threatned him with Damnation and eternal Flames, if he did not immediately forſake his Sins, ſo that all amazed he ſtood like one that had been Thunder-ſtruck, and knew not what to ſay or do, whilſt his lewd Companions ſtood admiring at the ſudden change.

This could not for a time be out of his Mind, but kept a Superiour awe upon him; but temptations, like a Tide driven back by a furious Wind, returning at laſt with a ſtranger Violence, bore away all before them.

But theſe things in the end put him into many Doubts and Fears, which brought him to ſerious Conſiderations with himſelf, that if he went on in this Courſe, he could not expect God's Favour, and without it he imagined he could not be otherways than Miſerable for ever: He was ſtartled once at *Bedford* upon hearing diſcourſes of Regeneration and Newneſs of Birth, a thing he had been a ſtranger to, and knew not what it meant; and the rather he was driven unto Wonder, becauſe it proceeded from a mean ſort of poor People, with much Alacrity and a feeling ſenſe of Joy, from whom he could reaſonably have expected no ſuch things; this made him however ſhake off his wicked Companions, and

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begin to be more reſerved in his Life and Converſation; but the Devil ſoon raiſed a Conflict in his Soul about the nature of Faith, the true ground of which he being ignorant of, began to queſtion whether he had any or no, nor knew he, tho' he was very cautious of coming to a point, how to know whether he had or not: The Devil ſuggeſted it muſt be known by Miracles; and he was fooliſhly going about to try that way, but a ſecret Impulſe checked his Folly.

About this time, a very large Liberty being given as to Conſcience, there ſtarted up a Sect of looſe prophane Wretches, afterward called Ranters and ſweet Singers, pretending themſelves from, or being incapable of Sinning; though indeed they were the Debaucheſt and Profligate Wretches living, in their Baudy Meetings and Revels; for fancying themſelves in *Adam*'s State, as he was in Paradice before the Fall, they would ſtrip themſelves, both Men and Women, and ſo catch as catch could, and to it they went, to ſatiate their Luſts, under pretence of Increaſing and Multiplying.

As vain as Mr. *Bunyan* had been, his Reaſon carried him beyond cloſing with Superlative Sinners, though a great many had cloſed with them, and amongſt others, one whom he had noted, a little before, for a very Religious Man, which became afterward a ſtumbling block of offence to him, and made him imagine, if ſuch fell ſo eaſily, it would be hard for him to riſe out of the miery Sink, wherein he had been ſo long wallowing; and how did he know but that his day was paſt, and for a few unpleaſant Sins, *Eſau* like, he had

sold his Birth-right to Heaven; and tho' now he should seek the Blessing with Tears, he was in all likelihood to go without it.

This was grievous and bitter to his Soul, and made him fly to the Scriptures for Comfort and Refuge; but still as he found one Text for Consolation, another would thrust in between that was no ways agreeable to his Condition, and fix the sharp and angry points of God's threatned Displeasure in his Soul, which would in a manner drink up his Spirits, and leave him faint and languishing: But his Prayers and Tears, after great and many difficulties, wrestled, as it were, with the Almighty for a Blessing, and prevailed, so that he now began to understand the Nature of Saving-grace, and God's Mercies in Christ Jesus, held forth to poor Sinners, that come in and prostrate themselves before him, and amongst other *Sects* that had separated themselves from the *National Church*, he observed a little Flock that gathered together from, in, and about *Bedford*, with the harmless Conversation of whose Life and Manners he began to be mainly effected, desiring that he might come up to such a strictness, and blameless way of Living, as might render him worthy of being one of their Congregation, and then he concluded it would go well with him. He had upon this some Dreams or Visions, much different from the former, that greatly incouraged him, yet a great measure of those Clouds and Darkness were at times over-shaddowing him, and hindred the beams of Divine Love from penitrating into his Heart, so as to make him sensible of God's favour. He considered how severely God had

had dealt with the best of Men, when they provoked him by Sin, of which many were recorded in Holy Writ: This again would every now and then strike him as far back by Fear, as he had advanced by Presumption, knowing the vast disproportion between them and himself, so that he went often wandring and musing by Hedges, Woods, and other solitary Places, to avoid Company: Then after musing he would say to himself, that God only outwardly afflicted these good Men, but did not cast them off, nor bar them Heaven, the which if he could gain at last, he did not value what Afflictions he under-went in this World, and thereupon gave himself up to a strict Mortification, and so often read the Holy Scriptures, to look out Balm for the Wounds of his Soul, that he got the greatest part of it by heart, which continued with him to his dying day.

I might mention many passages of his Strugglings of this nature against the Suggestions and Temptations of the Devil, which made him stagger too and fro in his Resolutions like a drunken Man; nor was it the least of his effort, to put into his head at sundry times, that he was past recovery, by committing the unpardonable Sin against the Holy Ghost, in denying his Saviour, when he had known him, and rejected the Mediator of the New Covenant.

But having heard sufficiently of his Sorrow, now let us come a little nearer to the day that his Soul was refreshed, and in which God made the Bones which he had broke to rejoyce; for altho' Sorrow may last for a Night, yet Joy comes

in the Morning to bind up the bruiſed Reed.

He by this time had entered himſelf amongſt a Congregation of good People, who received him with Joy, upon the certain Knowledge of what he had undergone, with his firm Reſolution of Amendment, and renewing himſelf in the ways of Righteouſneſs. He had, notwithſtanding this, a great many Conflicts with himſelf, in relation to his unworthineſs, before he could be perſwaded to take the Holy Sacrament; and when he did it, he was forced to keep in continual Prayer, for fear of wandring Thoughts, or ſuggeſted Temptations, and did not for ſome time find ſo much comfort in the receiving that Adorable Myſtery, as he afterward praiſed God for.

He had been but a few Years a Member of this Congregation, when his Promptneſs in Prayer and the Scriptures gave the People hopes, that he would be one day what he proved, and thereupon they at a private Meeting deſired him to expoſe his Tallent, in edifying the People, which he very modeſtly excuſed; but being preſſed to it by thoſe he ought to oblige, at laſt he conſented to it, though his Baſhfulneſs, and the doubt he had of his own Abilities made him then decline a publick Aſſembly, and only diſpenſe his gift amongſt ſome Friends privately met, which appeared ſo extreamly edifying, that every one proteſted they gained much thereby, and that his words made extraordinary Impreſſions upon their Souls, which made him rejoyce, though not out of Vain-glory, or deſire of Applauſe, that God had wrought any thing of that kind by his Miniſtry, and that ſo vile a Wretch,

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as he had been, ſhould be ſo favoured by the Higheſt, as to do any good in his Generation. Thoſe that heard him were extreamly deſirous that he would continue amongſt them in the ſame way, and found a melting under his Expreſſions: He taught them, from a bitter Experience, to avoid the Temptations of Satan, that at all times, even in their ſecurity put in to ſtartle their moſt ſerious Thoughts, and diſtract their Devotions: He laid open before them the ſaving Promiſes, and dreadful Denunciations of the Scripture, and ſent it ſo home, that not only it created Joy, but Trembling.

Thus, for a time, he continued, and at ſundry Meetings of good People, ſeemed, in their apprehenſion, to out-do moſt of elder Years; which made them not only praiſe God in their Congregation, but even in their ſecret Retirements, that ſuch a Light was ſprung up amongſt them, to be a Light to their Paths, and a Lanthorn to their Feet; each one, upon their departure, confeſſing, that their Hearts were moved at his words, and that he had preſſed it home unto them. I need not tell you, that he pretended to be Orthodox, as to the Church eſtabliſhed by the Law of the Nation; for all that knew him can bear witneſs he was of a ſeparate Congregation, his Doctrine nothing varying from the expreſs Word of God, though not complying in ſome things with the National Church, in manner and form of Worſhip, or, as it is properly termed, Decency and Order.

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When he had some time preached to Private Assemblies, where a few were present, he went into the Country with some of the Elders of the Congregation, who had a long while edified the People, and in obedience to their Desires or Commands, gave words of Admonition and Exhortation to the People, till at last he was importuned, and by that Importunity prevailed withal, to deliver himself in publick, which he did not without Prayers to God, to inable him in the performance thereof; and therein he found great incouragement, not only as to the inward motions of his Mind, but likewise as to his benefiting his Hearers, comforting himself that many were called to this Office by the inlivening of God's Grace, who otherwise could not be capable of it: He considered many of the Apostles were ignorant, before God enabled them for the Ministry; yet not daring to assume any thing that might come near to himself, he imbraced, in the most humble manner, the Mercies of God towards him, and adored that Divine Majesty that had drawn him out of the sink of Sin, to make him worthy to bear his Name, confessing his own Vileness, and that it was a Blessing he once thought he never could have expected, and now gloried in nothing more, than in hoping it might be possible for him to convert a Soul to Christ.

He saw his powerful and piercing Words brought Tears from their Eyes, and melted their Hearts, but without God's Grace he knew that would not long continue upon them; but by

by often teaching, at last he saw such evident Signs of Contrition in his Hearers, that he boldly expressed himself in Saint *Paul*'s words, viz. *Though I be not an Apostle to others, yet doubtless I am unto you, for the seal of Apostleship are ye in the Lord*, 1 Cor. 8. 2.

By this time his Family was increased, and as that increased God increased his Stores, so that he lived now in great credit among his Neighbours, who were amazed to find such a wonderful Reformation on him; that from a Person, so vile as he had been, should spring up so good a Christian; and People, who had heard his Circumstances, came many Miles to hear him, and were highly satisfied; so that telling their Neighbours, many more crouded after him, insomuch that the place was many times too strait for them: For although he often confessed he had Fears upon him, and Doubts, and sometimes Tremblings, inward evil Suggestions, and Temptations, before he stood up to speak, but he no sooner began to utter the Word of God, but they all vanished, he grew warm with a fervent Zeal, and nothing obstructed his Delivery.

His Congregation, as I said, increasing, a stop was put to that Liberty of Conscience, that is, Freedom in Congregating and Teaching, which had been indulged by Proclamation, in the former part of the Reign of King *Charles* the Second, and the Penal Laws against Dissenters strictly put in execution against them; and many were incouraged by Rewards, to Inform against, and Prosecute those that met.

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This hot Proſecution ſilenced many, who fled becauſe they were but Hirelings, and cared not what became of the Flock, ſo they got their Fleeces; but our true Champion ſtood, reſolved not to let go what God had ſo mercifully put into his hands; yet, that he might not appear contemptuous to the Government he lived under, he thought fit to move in this with caution, and therefore aſſembled more privately, ſometimes in a Barn, at other times in a Milk-houſe, or Stable, and indeed ſuch convenient places as they could, to avoid giving offence, conſidering it is not the Place that God regards, but the Purity of Heart and Intention; but theſe Places were not ſo ſecret, but prying Eyes got an inlet, and ſome Diſturbances they had by the Order of the Juſtices with louder Threats, that if they repeated the like again they muſt expect no favour.

He finding he could not go on with his Proceedings here, reſolved, as it was commanded the Apoſtles in ſuch caſes by our bleſſed Saviour, to fly unto another City, or Place; and ſo acquainting moſt of his Hearers whither he intended to retire, many followed him, and in his Journeyings he viſited many at their Houſes, and gave them Conſolation, arming them with a ſteady Reſolve to be patient in ſuffering, and truſt to *God* for their reward; and promiſed them, that he would diſcuſs ſome Points in that nature at a Private Meeting, where their Joynt Prayers being put up to *God*, might be more available.

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In ſhort, They met one Evening, to the number of about Forty, yet could not do it ſo obſcurely, but that Spies were upon them, and a Juſtice in thoſe Parts, being informed of it, came immediately upon them with ſeveral Conſtables, and ſuch as they had promiſed to be aiding to them, and beſet the Houſe, and upon the firſt demand the Doors were opened; and although Mr. *Bunyan* was perſwaded (when News was brought they approached) to fly by a Back-Door into an adjacent Wood, he would not be prevailed withal to do it in ſo good a Work, but kept his ſtanding, and continued ſpeaking to the People when they entered: The Juſtice commanded him down from his Stand, but he mildly told him he was about his Maſter's Buſineſs, and muſt rather obey his Voice than that of Man. Then a Conſtable was ordered to fetch him down; who coming up, and taking hold on his Coat, no ſooner did Mr. *Bunyan* fix his Eyes ſtedfaſtly upon him, having his Bible then open in his hand, but the Man let go, looked pale, and retired; upon which, ſaid he to his Auditors, *See how this Man trembles at the Word of God!* But knowing it in vain to contend, being commanded in the King's Name to be obedient, he came down, and was carried to the Juſtice's Houſe, the reſt of the People being diſmiſſed; where finding he muſt go to Priſon, and being ſtartled a little at that, more for his Family's ſake than his own concern, he offered ſufficient Bail to appear and anſwer what Charge ſhould be laid againſt him, the next Aſſizes, or Seſſions; which was denied, unleſs it

ſhould

should be given for his good Behaviour, which was, in their Terms, That he should Teach no more: But rather than any such thing should be ingaged on his behalf, that he never intended to keep, he resolved to cast himself and his Cause upon *God*, let what would come of it.

To be brief, Though many Intercessions and Intreaties were made on his behalf, he was sent to *Bedford*-Goal, where sometimes he sighed, and sometimes, with *Paul* and *Silas*, he sung in Prison, Psalms and Hymns to his Maker, that in his good time he would deliver him out of all his trouble; and sent comfortable Letters to his Family, that they should not be cast down at his Afflictions, for that *God* who had suffered him to fall into them, would deliver him out of them.

The Assizes come, amongst other Prisoners, he was brought to answer for himself: He declared he had not, or ever designed any Injury or Prejudice to the Government, but his mean indeavour was, to shew the Ignorant the Way to Christ and Saving-Knowledge, which, through Mercy, he hoped himself had found out, and that although he could not comply with the Ceremonies of the Church of *England*, though it was the National Religion, he hoped that was no sin; and as for his Doctrine, he challenged all that had heard him, to prove it in any point, or particular, disconsonant to the Word of God.

For they had charged him as a Maintainer and Upholder of Routous and Riotous Meetings, unlawful Conventicles, and Assemblies, and

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not being in Conformity with the Church established; and urged him to know whether he would now Conform, or not, and leave off for ever his Way of Teaching; but he absolutely refusing so to do, and not denying that he had followed this Way for above five Years, they took it, *Pro Confesso*, that he was guilty of his Charge, and proceeded, after they had laid their Heads together for a time, to pass upon him a Sentence of Banishment out of the Kingdom, not for limitation, but for ever: And so he was returned to Prison, in expectation of its being put in execution: And whil'st he was suffering under this Affliction, between cold Stone-Walls, in a close Confinement, his Enemies abroad were labouring to press down and stifle his Reputation with Calumnies and Reproaches; they not only reaped up what was true of his former wicked Life, but added many grievous things to his charge, that he was utterly innocent and ignorant of.

Under this Affliction his Thoughts were many time various, and Fears broke in upon him, for he knew not but by the same rule they had power to Banish him, they might cause him to be Executed; and this was buzz'd into his Ears by one of his Goalers, thinking by this means to oblige him to raise a sum of Money among his Friends abroad, to purchase a Reprieve, or Pardon; and that then he might come in for snack; yet he prepared for the worst, and resolved if it came to be his hard Fortune, by the Assistance of God, he would dye like a valliant Christian in such a Cause; but when he came up to

these

ſe Reſolves, the Care of his Family would come upon him, and with a feeble Tenderneſs, diſarm him of his Reſolution, ſo that he would be at a ſtand, to think of what would become of his Wife and poor Children, if he were taken away from them, one of his Children eſpecially being blind and helpleſs; yet in the end growing full of Courage, and finding his former Weakneſs but a Temptation of Satan, he confirmed himſelf to ſeal his Teſtimony, which way ſoever he ſhould be called unto it, but having, in expectation of the Iſſue, continued upwards of twelve Years, where he writ ſome good Books, and found abundance of God's goodneſs to his Soul. The Reverend Dr. *Barlow*, Biſhop of *Lincoln*, coming into thoſe parts, and being truly informed of Mr. *Bunyan*'s Sufferings, he, out of a true Chriſtian Compaſſion, took a ſpeedy Care to be the main and chief Inſtrument in his Deliverance; for which, as a hearty Acknowledgment, Mr. *Bunyan* returned him his unfeigned Thanks, and often remembered him in his Prayers, as next to God his Deliverer.

When he came abroad again he found his temporal Affairs were gone to wreck, and he, as to them, to begin again, as if he had newly come into the World; but yet he was not deſtitute of Friends, who had all along ſupported him with neceſſaries, and been very good to his Family; ſo that by their aſſiſtance, getting things a little about him again, he reſolved, as much as poſſible, to decline worldly Buſineſs, and give himſelf wholly up to the Service of God: His former Sufferings could not make him think of laying

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ing aside his Work in the Miniſtry, to which God had ſo mercifully been pleaſed to call him, when he was ſinking under the weight of his Sins; whereupon he went from Houſe to Houſe, and taught in private Families, where five were allowed by Law to meet: And now the edge of heat being ſomewhat taken off againſt the Diſſenters, and an indulgent Proclamation coming out, he gathered his ſcatter'd Flock, and from larger experience, confirmed them in a full reliance on God for Mercy and Favour. And now to make him more known and noted in the World, out comes his Firſt Part of his *Pilgrim's Progreſs*, and divers other Tracts, which gaind much Approbation and Applauſe, in which his Name ſhall live to the end of the World; ſince which, a Second Part, and now this Third is extant, compleating the whole, wherein are ſuch lively Repreſentations of things figured out to the Mind, that it cannot but be very Pleaſing and Delightful, as well as profitable, to a godly Life, in directing the Way we muſt go, if ever we intend to be Happy.

This good Man took up a great part of his leaſure time in going up and down the Country, and there viſiting the Poor and Sick, and diſtributing among them ſuch Monies as was in his Congregation, for charitable uſes, giving them as well Spiritual Advice, as Temporal Subſiſtance, and made a great many poor ignorant Wretches ſenſible of the dangerous State they were in, and to cry out for Mercy and Pardon of their Sins.

He often, in his latter days, came to *London*, and his Works being here before him, made him the

the better accepted; for not only the ignorant, but even the learned, approved, and the rather admired them, because he was a Man of no Learning, as to Shool-matters, which he ever modestly confessed being only capable of writing and reading *English*; and, contrary to some Authors, was so ingenious, that if he put in a Word or Sentence of *Latin*, he told where he had it.

In the Year 1683, towards the latter end of it, Prosecution of the Dissenters grew hot again, and so continued to the third Year of King *James*'s Reign, in which time he suffered much in the spoil of his Goods, short Imprisonments, and the like, yet never failed to comfort and strengthen them he found wavering: And then Liberty of Conscience was again given, in hopes of bringing in Popery, he was not in such haste, as many Dissenting Ministers were, to applaud and approve it; for tho' he allowed it good in it self, yet the design he well knew, in the end, would prove very bad: He admonished his People to a strictness of Life, and to be circumspect in their Ways, for he saw a storm coming, that nothing but God's Mercy could prevent: He did not, as others, incourage them to chuse such Parliament Men, as should take off the Penal Laws and Tests, as foreseeing it would be an inlet to Popery, nor would be prevailed with by the Regulators of Corporations, to take any place of Trust upon him, or be bribed to do an ill office to his Country.

During these Transactions, he preached several times about *London*, and particularly in the

Parish

Parish in *Southwark*, where he had an Audience of about Five hundred People, and though many came only out of curiosity to hear, they went away admirers of him. He yearly made it his business to ride his Circuit in the Country, as he called it, and visit those of his Perswasion, inquiring strictly into the Affairs of their Souls, and, by his Authority, reconciling Differences among them, which saved much Charges.

It was about such like Christian good Offices as these he exercised his Talent in, as the last good Offices of his Life; for taking a tedious Journey in a sla' by rainy day, upon such an occasion, and returning late to *London*, he was entertained by one Mr. *S*——— a Grocer on *Snow-hill*, with all the kind Indearments of a loving Friend, but soon found himself indisposed with a kind of shaking, as it were of an Ague, which increasing unto a kind of Feaver, he took his Bed, where growing worse and worse, he found he had not long to last in this World, and therefore prepared himself for another, towards which he had been journeying, as a Pilgrim and Stranger on Earth, all the time of his Days: His Prayers were fervent and frequent, and even he so little minded himself, as to the concerns of this Life, that he comforted those that wept about him, exhorting them to trust in God, and pray to him for Mercy and Forgiveness of their Sins, telling them what a glorious exchange it would be, to leave the Troubles and Cares of a wretched Mortality, to live with Christ for ever, with Peace and Joy inexpressible, expounding to them the com-

comfortable Scriptures, by which they were to hope and assuredly come unto a blessed Resurrection in the last day: He desired some to pray with him, and he joyned with them in Prayer, and the last words, after he had strugled with a languishing Disease, were, *viz. Weep not for me but for your selves; I go to the Father of our Lord Jesus Christ, who will, no doubt, through the Mediation of his blessed Son, receive me, though a Sinner; where I hope, we e're long shall meet, to sing the new Song, and remain for everlastingly happy, World without end.* Amen.

He died with much Meekness and Patience *August* 17. *Anno* 1688, and in the 59th Year of his Age. His Funeral was performed with much Decency, and he buried in the *New Burying Ground* by *Moor-fields*, where his Body sleeps in Dust, till it shall be raised and united again to the Soul, to meet Christ at his coming in the Clouds of Heaven, to judge the World, and hear the comfortable words of, *Well done, thou good and faithful Servant*, &c. The which that we all may, let us so strive, as he has striven, and be happy. *Amen.*

A Short

ELEGY,

In Memory of

Mr. JOHN BUNYAN,

WHO

Departed this Life *August* 17. 1688.
and in the 59th Year of his Age.

Written by a Dear Friend of his, &c.

THe Pilgrim travelling the World's vast stage,
At last does end his weary Pilgrimage:
He now in pleasant Valleys does sit down,
And for his Toil receives a glorious Crown.
The Storms are past, the Terrors vanish all,
Which in his way did so affrighting fall:
He grieves nor sighs no more, his Race is run
Successful, that was so well begun.

You'll

[illegible] Alas! he cannot dye,
[illegible] to Immortality:
[illegible] who has no cause of Tears;
[illegible] your Sighs, and calm your needle[illegible]
If any thing in Love to him is meant, [Fo[illegible]
Tread his last Steps, and of your Sins repent;
If knowledge of things here at all remains,
Beyond the Grave, to please him for his Pains
And Suffering in his World: Live then uprig[illegible]
And that will be to him a grateful sight:
Run such a Race as you again may meet,
And find your Conversation far more sweet;
When purg'd from Droß you shall unmix'd po[illegible]
The purest Essence of Eternal Bliß. [[illegible]

F I N I S.

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